B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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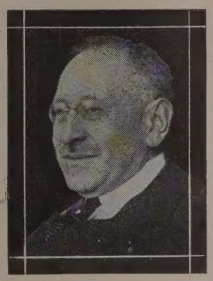

JULIUS ROSENWALD --A PRINCE IN ISRAEL

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By Norman Bentwich

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The Bible Marches On

The book that inspired "Green Pastures"

By J. Z. Jacobson

AND OTHER FEATURES

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THE
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The National Jewish Monthly

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EDITORIAL COMMENT

This is Not Good Will

WE admonish the International Committee on the Christian Approach to the Jews that its method of approach can scarcely be called Christian. As we understand it, the Christian attitude respects the neighbor's religion; it esteems the neighbor as an equal brother before God; seeking peace with the neighbor, it avoids gestures that might give him offense.

Certainly, this Christian attitude is absent when, under the guise of promoting good will, the International Committee on the Christian Approach to the Jews approaches the Jews with methods that appear to suggest proselytizing.

It is not good will that comes to the neighbor with bouquets deftly concealing the propaganda of conversion.

This is found in a certain "news sheet" that this organization has begun to publish. Ostensibly issued to promote better relations between Jews and Christians, this "news sheet" contains the usual material which proselytizers have always used in approaching Jews. It is like the candy that the cruder missionaries used in the past to bring Jewish children to their missions in the ghettoes of some of the larger cities.

The "sheet" contains items of Jewish interest interspersed with an article on evangelism, reports on mixed marriages, news of mission activities, advice to Christian and Jewish students on their "endless opportunities of discussing religion and Christ."

We advise this organization that self-respecting men are not to be approached that way; that attempt to convert implies insult, especially if it comes with deception; that the Jew is quick to discern and abhor any "good will" that approaches with one hand outstretched in friendliness and the other reaching to assault his faith; that those who attempt this defeat the good will that should exist between the religions.

Good will says: "My neighbor's religion is as good for him as mine is for me. It is his way of life by which he seeks the goal of righteousness, peace, and just dealing. This is also the goal of my religion. So he and I have much in common and may walk together toward the attainment of this goal each respecting the religion of the other."

The Passing of a Great Jew

THE daily press has already fully recorded the benefactions of Julius Rosenwald. His grandeur was that of a Jew, to whom all mankind was kinsman to be served. If others speak of devotions that know neither color nor creed, in him this ideal was fulfilled.

In a world that despises the Negro he was his generous protector. If others sought glamorous objects for their benefactions, he was happy to serve this humblest of men. And what millions he gave for Negro education and Negro welfare! To him the Negroes years ago dedicated a holiday; they call it Rosenwald Day.

He was not one of those who, desiring to be known as broad-minded men, universal philanthropists, lean so far backward that they can not see their own people. His vast endowments for the Hebrew Union College, the Jewish Seminary, and for Palestine development, bespeak the ever-conscious Jew.

A most modest man, he had no use for those perpetual endowments, by which some rich men contrive to keep their hands in the management of institutions long after they have died. Institutions, he said, suffer change, the need for them, in time, may even cease. Therefore, the dead hand of a giver must not be permitted to lie heavy on the processes of an institution fifty years after his demise. He desired no such immortality as would annoy and be a hindrance to the great-great grandchildren of his generation.

So his gifts were conditioned: All the money must be spent within twenty-five years. The immortality of Julius Rosenwald will flourish in the more abundant lives of the thousands his benefactions enriched. It will remain fresh, also, in the organization of his devoted children who in the Rosenwald Family Association are pledged to continue his works.

At his death he seemed like the famous statue of the Happy Prince. It will be recalled that, according to the legend, the Happy Prince's statue was covered with gold. From his high place on the pedestal the Prince could see all the miseries of the city. He asked a robin to pluck pieces of gold from his body and carry the nuggets here and there to whoever was in need. At last the robin had plucked all the gold and the statue of the Prince was only a shell which the next swift wind readily blew down. The people gathered about the fallen statue and, lo! within it they heard a steady beating. They looked and found inside the golden heart of the Prince still living.

At his death all America was dazzled by the sight of Julius Rosenwald's golden heart, living.

* * *

The Jobless Jewish Youth

JEWISH youth, like all other youth, is afflicted by the difficulties of these times. Having left school, he turns eagerly to put his hand to some work. But a job is not to be found. He might return to school, but his parents' means are lacking for that.

He falls into demoralizing idleness. Many are the temptations for his eager but idle hands. His home, having fallen into unhappiness, offers few attractions; there are those spirit-wrecking irritations that are of the home where the wolf howls at the door. Youth seeks the streets, the companionship of others escaping from the same tragedy.

This is a sad condition not unique to Jewish life; for it troubles the social workers of non-Jewish agencies as well. But we ourselves must meet the problem in our own house and, certainly, we fail to meet it if we neglect the social agencies that have to do with the welfare of youth.

In a hard time the tendency is to curtail the support of social centers, of such institutions as Young Men's and Young Women's Associations. These come to be looked upon as luxuries that may be done without. And yet never in good times were they so badly needed as they are today when youth wanders idly in the streets.

They serve to keep busy the mind and body of youth. They must be guarded as defenses to protect the spirit of youth for the good time when life moves in happy channels again and youth can be gainful.

Felix M. Warburg of New York has sounded the alarm. Says he: "Nothing is more important than that the gap between immediate depression and the return of more normal times be filled for the young man and woman. We must provide them with wholesome recreation, education, and the means of satisfying their desire for cultural advancement."

* * *

A State's Tribute to a Jewess

THE loveliest incident of the past month in Jewish life is that which had to do with the generosity of the good Mrs. Appleman of Evarts, Ky. A governor's commission praised her with something of the praise that the psalmist has for the "woman of valor."

Oh, trouble enough there has been around Evarts where the Applemans have a general merchandise store . . . Strikes and shootings and hunger and all the other miseries that go with industrial warfare . . . And difficult, too, it has been for the Applemans, for even charity is trampled where there is so much hating. Mr. Appleman was even indicted for criminal syndicalism because he and Mrs. Appleman were so charitable.

A commission of the governor of Kentucky came to Evarts to investigate and, among others, summoned Mrs. Appleman . . . "Tell us just what happened, Mrs. Appleman."

It was this way: "The Jews have a holiday that is Passover. And on that holiday whoever is hungry must be fed, even if he is a stranger outside the house of Israel. So on the last Passover the Applemans put in the paper an announcement. In accordance with the Jewish custom on the Passover, they would distribute on a certain day a carload of flour, 24 pounds to every person that was hungry."

They had saved the money to buy a new auto, but they could do without a new auto when so many were hungry in the neighborhood. They were taking no sides, this way or that, in the strike, but when people are hungry, should it be said to them: "No, you are strikers and we can give you nothing to eat." . . . There were so many children that had no bread . . . So Mr. and Mrs. Appleman gave a sack of flour to whomever came and their hearts were content at the seder; for they had fed the stranger, too.

Then came the sheriffs . . . "What is this?" . . . There were papers for Mr. Appleman. He was indicted for criminal syndicalism. Mrs. Appleman ran to the prosecutor. What had they done? What was their sin? The prosecutor had nothing against them but, he said,

the coal company didn't like them because they had fed the strikers.

The governor's commission listened with applauding hearts to Mrs. Appleman. In their report to the governor they wrote: "Here, it seems, the finest trait and virtue, charity, was illy rewarded by the authorities. Mrs. Appleman's testimony should be read in full, for its probative value lies in the detail of circumstance she relates. The Commissioners taking her testimony were greatly impressed by her sincerity. It is the testimony of a good and truthful woman."

On our part we wish to commend Mr. and Mrs. Harry Appleman for keeping their Jewish altar even in their lonely place in the mountains and serving it faithfully by charity, even for the stranger. We are happy to report that the charge against Mr. Appleman has been dismissed.

* * *

A Rather Hopeful Sign

WE discover some hope for modification of the cruelties of immigration laws in the election of Congressman Samuel Dickstein of New York to the chairmanship of the House Immigration Committee. In it, indeed, lies good promise that Congress will abstain from inflicting registration and fingerprinting on the alien and that we may see a stop to brutal deportation raids.

Congressman Dickstein was himself an immigrant, born in Russia in 1885. He has been in Congress since 1923. His chief public devotion has been given to the humanizing of the immigration laws. His has been a consistent voice speaking for kindlier treatment of those who seek our shores.

He has stood courageously against the rising tide of congressional opinion that takes the attitude that the alien is one to be held suspect, to be watched carefully, to be made to give an account of his coming and going.

He goes with those who believe that an alien who is registered, finger-printed, and spied upon is not likely to love the more the land whose shelter he has sought; that this is an insulting way to treat especially one who aspires to the rights and privileges of the American sovereign.

The past decade has seen America abandon her traditional role as refuge for the oppressed, and there has been in Washington a hard-boiled group demanding immigration law enforcement with relentless severity. This has resulted often in a denial of simple decencies; families have been kept separated through long years.

Unnecessarily brutal has been the pursuit of immigrants when Government officials went hunting for men and women subject to deportation. The innocent have suffered with the guilty. The more egregious is such injustice because the victims are helpless to protest.

So the friends of a more human outlook congratulate Mr. Dickstein on his election to the chairmanship of the Immigration Committee and wish him success in his humanitarian enterprises.

* * *

The New Freedom in Spain

RELIGIOUS freedom now stands written into the Constitution of the Spanish Republic recently enacted. Nor is this a mere liberal gesture of newly converted Republicans; the ideal seems to reach deep into the hearts of the leaders and of the people who are regretful for the dark past.

Nor does it exclude Jews, unlike the new freedoms of other European countries that embrace all men, except Jews who still stand reviled.

So Spain steps four hundred years forward even at the moment when in Germany an increasing political group summons the Germans to march backward to the same darkness from which Spain has just ascended. Germans are summoned to expel Jews, to deprive them of civil rights, to make them strangers in the land of their birth.

This is a crucial month of German history. Upon this month the Hitlerites have pinned their faith of victory. The prayers of Jews are with the Bruening government; for a victory of Hitler will be like the doom that Haman attempted to visit on the Jews.

If Hitler wins and carries through his proscriptions against the Jewish people, Germany will have no cause to be contemptuous of Poles whom Germans regard as inferiors. Germany then will have joined the evil company of modern Poland, the new Roumania, Czarist Russia, and medieval Spain.

Because level-headed Germans must realize this, we can not at this fateful hour believe that Germany will hand itself over to Hitler.

* * *

Hitler Has His Price

FOR the Jewish Telegraphic Agency, Pierre Van Paassen, a non-Jewish writer, went to Hitler headquarters in Berlin to interview the chief.

"Herr Hitler's charges for an interview to any American newspaper are one thousand dollars," he was told.

"Well," said Van Paassen, "sticking out my chest and striking my best millionaire pose," "when can I see him?"

"Oh," was the reply, "there will be no need for you to see Herr Hitler personally. If you leave us your certified check and your address, we will send you the article within a week."

This brief passage offers a glimpse of the comic quality of the leadership that aspires to control Germany with the special purpose of extirpating its Jews. Though a group of irresponsible clowns reaching for a government seem to present a serious situation, that very fact argues for the ultimate downfall of the Hitler movement.

A Hitler might well achieve his goal in any of the comic opera nations of the Balkans; but the serious German mind is not to be expected to take a laughingstock for its ruler. A great and dignified nation will shock the world if it permits its government to be made the *lustspiel* of farceurs.

Van Paassen lingered at Hitler headquarters to speak with the secretary of the party. . . . The Jews, through Lord Melchett, were responsible for the Versailles peace treaty, according to the secretary. . . . . The Jews, through Melchett, caused the Russian revolution. . . . The Jews, through Melchett, stirred up the Boers against England. . . . The Jews were the line between Wall St. and the Soviet Government.

Van Paassen expressed his doubts.

"Are you an emissary from the Jews?" the secretary demanded. "I shall have you thrown out in a minute."

Despite the dreadful times, there still remains a sense of humor among the Germans. A sympathetic world waits for time to laugh off the ambitious clown.

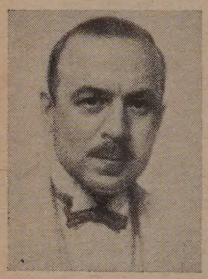
JULIUS ROSENWALD— A PRINCE IN ISRAEL

By His Rabbi, DR. LOUIS L. MANN

JULIUS ROSENWALD

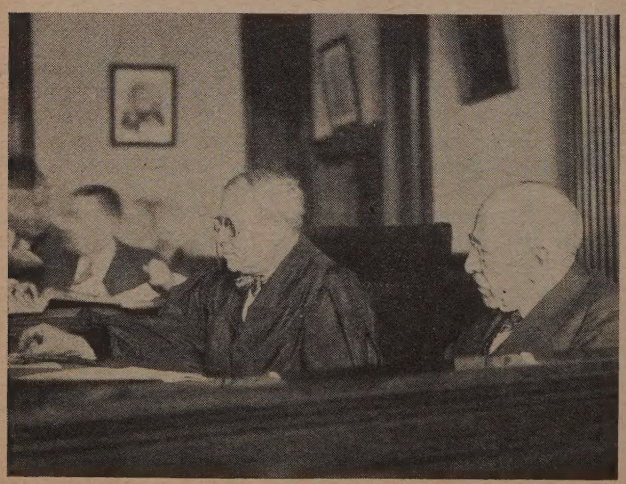
"KNOW ye that a prince and a great man has fallen in Israel."

Julius Rosenwald was a prince in Israel and a prince among men. His great heart has ceased to beat! Like unto the neighbor of his childhood days in Springfield, he, too, "now belongs to the ages." The man was innately modest, genuinely unselfish, deeply human, and, like Abou ben Adhem, "loved his fellowmen." His character was unique. He combined great strength with loving tenderness, penetrating intelligence with utter simplicity, unyielding convictions with unbounding sympathy, a broad vision for the future with a practical understanding of the present, and a talent in business with a genius for philanthropy. One feels restrained from describing Julius Rosenwald fully and completely when one appreciates how it would have embarrassed his modesty. Words will never adequately tell the story of his life. He was a great humanitarian because he was a noble and conscientious Jew. Love for God he translated into service for man. With his means he gave something far richer and more precious — himself. He studied carefully almost every cause to which he gave, and as a result, gave wisely and intelligently. If fortune so large should ever fall into the hands of one man, it is providential that he should be Julius Rosenwald.



Dr. Louis L. Mann

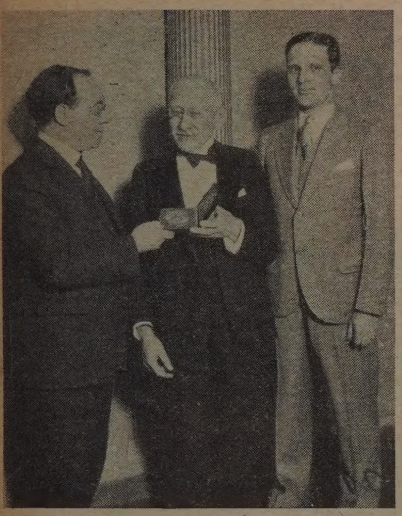
In the minds and hearts of the Negro, Rosenwald's name will ever be linked with that of Abraham Lincoln and Booker T. Washington. By helping the Negro, Rosenwald was motivated both intellectually and emotionally. Intellectually, he felt that a community tends to sink to the level of its least fortunate group; and emotionally, he was influenced by the fact that he, as a representative of one minority group that was ostracised and persecuted, should help another minority group even less fortunate because of "man's inhumanity to man." Whatever may be said to the contrary, Rosenwald's devotion to the cause of uplifting the Negro was, in the light of this emotional motivation, one of the most intensely Jewish things that Rosenwald ever did. Notwithstanding the fact that he was one of the pioneers in the federation of the Jewish Charities, that he spent millions in the colonization of Russian Jews, that he helped put the Hebrew Union College and the Jewish Theological Seminary on a firm financial basis, that he assisted every Jewish cause except Zionism, with whose philosophy he was at variance, his passionate interest in helping the black man was a practical application of Hillel's golden rule and but an ethical paraphrasing of "remember the stranger for ye, too, were strangers."



Mr. Rosenwald (right) is shown here with Judge Joseph Sabath, in the latter's court.

Julius Rosenwald the Man! He had "clean hands and a pure heart." Conscientious almost to a fault, loyal to friends and foes alike, strong in his convictions, yet always so gentle and so loving that to know him was to love him, he frequently disarmed those who disagreed with him with his singleness of purpose, with his whole-souled integrity, with his rugged simplicity, and his naive humor. The applause of the world never affected him except to make him even more conscious of his responsibilities. The high esteem in which he was held everywhere tended to make him more modest and more humble. Wealth to him was a responsibility, and he would

WHEN the first B'nai B'rith Hillel Foundation was established at the University of Illinois nearly ten years ago, Julius Rosenwald was far-sighted enough to realize the importance of spreading such Jewish centers in American universities. It is said that he headed the list of those who contributed toward this project with a gift of $6,000.—Ed.



Julius Rosenwald (center) receiving the Gottheil Medal, awarded annually to an outstanding Jew by the Z. B. T. Fraternity. Mr. Rosenwald was so honored in 1929.

lie awake at night wondering whether he had acted wisely if he had not investigated fully and thoroughly some cause to which he had contributed. He had a genius for friendship and always radiated happiness. With Hamlet, one might truly say, "I shall not look upon his like again."

Julius Rosenwald the Jew! He loved his faith and took pride in his heritage. Never did he lose an opportunity whether among Jews or Christians to proclaim the fact that his "lot had fallen in pleasant places, and that his was a goodly heritage." For forty and more years, he attended the services of Sinai Congregation regularly whenever he was in Chicago. He frequently acknowledged that the Synagogue and his home were the two greatest influences in his life of service. He did as much to uphold the good name of the Jew as any man in his generation. He was the Jewish ambassador to the Gentiles because he was good to all irrespective of race, creed, color and arbitrary social differences. Through his many benefactions that knew no distinctions, he preached the universality of Judaism by practising it.

Julius Rosenwald the Philanthropist! In the lives of few men does the original meaning of the world philanthropy—"a lover of mankind"—shine through as clearly and as brilliantly. Whether it was the colleges in the Near East, the badly housed in Chicago, the hungry children in Berlin, the Negro in the south, Jewish colonization in Russia, the many universities, colleges, and schools in the United States, and more particularly the University of Chicago, to which he gave not only $5,000,000, but that which has been recognized as greater than the gift, the giving of himself, his thought, his energy, his vision, and his practical advice, whether it was his insistence upon reducing medical costs for the poor, or helping the Boy Scouts and the Girl Scouts, struggling authors and artists—great as was the material assistance that he gave to all of these, greater still were the heart and the spirit that prompted them.

More than any one man, in the history of our country, has he created an epoch in the giving of large sums by his uncompromising and unqualified opposition to endowments for specific purposes. He felt that the dead hand of the past should not stretch forth its bony fingers to stifle the living present. In his articles in the *Atlantic Monthly*, he enumerated the endowments intended for a blessing which had become all but a curse. With a great and abiding faith in mankind, he insisted that every generation would not be lacking in good and noble men and women who would respond to the challenge of their day. Often would he say, "there can be no perpetuity in a changing world," and that endowments in perpetuity were ultimately but a selfish way of immortalizing the giver. He did not permit the city of Chicago to call the great project in Jackson Park by the name of the Rosenwald Museum, insisting that it be called the "Industrial Museum." The phrase "conditional giving" which at first was very unpopular and which is now better understood, of offering to give on condition that others do their share, was merely an exemplification of the Talmudic dictum that of the four classes of givers, "he who both gives and causes others to give" is worthy of being designated by the name of "tsadik," or righteous man.

"He always radiated happiness."

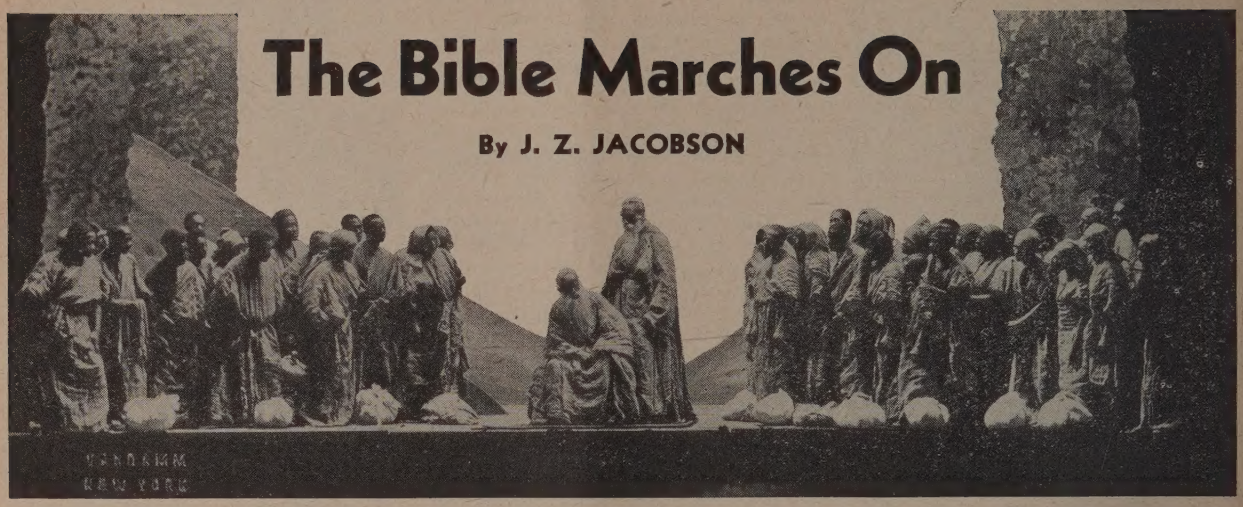
While Julius Rosenwald was a keen, far-seeing, intelligent, gifted business man, the world will remember him as a philanthropist who gave wisely, with selfless humility and self-effacing modesty.

A white man who accepted the burden of the black man! A Jew who built Young Men's *Christian* Associations! An American who loved men of all nations! Such was the inspiring paradox of the life and the efforts of Julius Rosenwald. He will live by majesty of memory and strength of example in the hearts of men.

The Temple of Congregation Sinai, Chicago, where Julius Rosenwald attended services.

The Bible Marches On

By J. Z. JACOBSON



"THE DEATH OF MOSES"

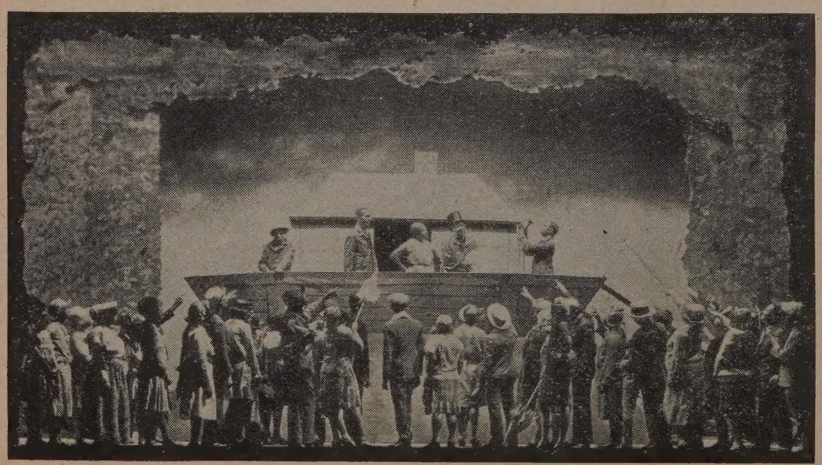
All the pictures illustrating this article are photographs of scenes from the play, "The Green Pastures."

"THE GREEN PASTURES," one of the most remarkable stage successes in the history of American drama, is playing for the fourteenth week at the Illinois Theater in Chicago, as I write these lines. Previously to that it had a run of more than a year and a half in New York. And it has won the acclaim of every one from hard-shelled sophisticates to naive Sunday school pupils.

How may this phenomenal success and this so widely inclusive appeal be explained?

I have seen "The Green Pastures" and have been profoundly moved by its suave and striking eloquence. I use the term "eloquence" because, though its dialogue is of the simplest and shot through with a strain of homely folk humor, irony and satire, the effect in toto of the play is the effect of powerful, studiously restrained eloquence. This eloquence is conveyed by means of significant nuances, rhythm, stage sets, the highly opportune weaving in of Negro spirituals and by deftly poised references to universally familiar traditions and experiences.

But that is, after all, mostly a matter of technique, outward form—so to speak. To enter into the real mystery of this pageant—which is what it really is—to comprehend the mainspring of the secret of its force, we must give consideration to the ultimate sources from which it derives its life; the perennially potent Bible and the at once quaintly simple and surprisingly subtle psychology of the American Negro. Marc Connelly, the author of this play, based it on a series of sketches, entitled "Ol' Man Adam an' His Chillun," written by Roark Bradford after mingling with Southern Negroes in their native haunts and picking up their self-revealing elaborations of Biblical narratives and characters.



The Building of the Ark.

To do justice to either of the aforementioned subjects and the complicated network of implications which ruminating over each of them engenders, would require a goodly-sized volume; and I should like to see some more ambitious person than I am undertake such a work. As for myself, however, I wish merely to pass on some facts and reflections, chiefly anent the Bible. In the main, they have long been in my mind, but seeing "The Green Pastures" has heightened and deepened and sharpened and colored them, and, as it were, forced them to the surface again.

It is universally recognized that the Bible is one of the root influences not only in literature of the Western world, but also in its law, politics, economics, sanitation, military operations, education, visual art, music, and all of its modes and mores. And in no country, save in specifically Jewish communities, has the Holy Writ played a larger part in the private and public life of the people than in the United States. Every student of American history knows that the early colonists ordered almost all of their activities in accordance with injunctions in the Bible. Did not many Americans in the time of the Revolutionary War regard George the Third as another Pharaoh and George Washington as an eighteenth century Moses? And in the same spirit there was inscribed upon the Liberty Bell the famous adjuration from Leviticus, "Proclaim liberty throughout all the land and unto all the inhabitants thereof."

So it has been all along until very recent times when the hold of God's anthology has begun to weaken, particularly in the great centers of population. The early American colleges practically all began as divin-

ty schools and used the Bible as heir chief textbook. Literature and ournalism were colored and over-shadowed by it throughout the nine-eenth century. Both factions in he long, drawn-out, bitter abolition ogomachy cited it as their basic uthority. Politicians and leaders n all walks of life invoked it con-tantly. Yet, remarkable as all of his is, it is not so singular as it eems at first flush. It is in direct ine with old English tradition as exemplified, to take an outstanding nstance, by Oliver Cromwell and his oly hordes of psalm-singing braves. And there are closely similar coun-erparts for much of it in the history of Germany, of Holland, and of Scandinavia.

Left, Noah; right, "De Lawd", scan the landscape as the Ark lands safely.

But there is one burgeoning, one efflorescence of the spirit of the Bible n the American milieu which is *sui generis*. And that is manifest in he form of Negro spirituals and American Negro folk lore. It may be hat the Kaffirs of South Africa, too, ave by now assimilated the Bible nd, after coloring its contents, are remolding phases of it into signifi-cant folk expression. If, however, we are to judge by Sarah Gertrude Millin's novel, "The Coming of the Lord," this is, first of all, being lone under canny American Negro eadership, or at any rate in direct or indirect imitation of naturally-evolved American Negro methods, nd, secondly, it is lacking in beauty, n force, in genuine quality.

It must be, then, that certain com-binations of environment and cir-cumstances in the United States to-gether with the Bible, have tended o bring to the fore in the Negro ong latent, sublime emotions. The environment alone hasn't done it; for the whites in America have thus far not produced anything so grand along the same line as "Swing Low Sweet Chariot" or "Go Down Moses" or "Joshua Fit de Battle of Jericho" or "Roll, Jordan, Roll," or some of the conceptions which have gone into the making of "The Green Pastures." And it is not the race alone; for the race in its original home, in Africa, has, in the course of the past several centuries, at any rate, not produced anything approaching these creations in esthetic and spiritual quality, unless it be primitive Negro sculpture—which belongs in a quite different category.

It is patent, therefore, that the Negro spirituals, chants like those in James Weldon Johnson's volume called "God's Trombones" and a play like "The Green Pastures," are products of the intermingling of three elements: naive Negro folk in an oppressed status, American background, and the Bible supplemented with Protestant Christian doctrine and ritual.

Whether they read the Holy Writ themselves or whether it was recast for them by their preachers, the dark-skinned folk, by instinct and because they hungered acutely for just that sort of spiritual sustenance, seized hold of the dramatic episodes in the Scriptures and made them, so to speak, their own. Their activities woefully curtailed, they had only the most meager direct outlets for their native sense of the dramatic, the pathetic, the sublime, the poignant, the majestic. Hence they found vicarious emotional relief and release in the one record of high human adventure which was available to them. With disarming naivete they took over the struggles, victories, humiliations, atonements — all the multifarious, richly human, super-human experiences of Adam, Cain and Abel, Noah, Moses, Joshua, Daniel, Hosea and even God Himself. They—the oppressed, the rejected and dejected, the pariahs — became henchmen of God, invincible warriors, prophets, regal and divine

Moses Before Pharoah.

emissaries. The Book of Books verily restored their souls even while their bodies and, to a large degree, their minds, remained in bondage.

The words of the spirituals are neither profound nor original. It is into their melody and rhythm that the Negroes have translated and transmuted their favorite Biblical episodes. You may not think it possible for an army to bring the walls of a city crashing down merely by marching around it and blowing *shophrim*. But hear the Fisk Jubilee Singers intone "Joshua Fit de Battle of Jericho" and you will be convinced that it was done. The cumulative, seductive force of the melody and the insistent, stirring force of the rhythm will conquer you and down all skepticism.

Many competent critics maintain that the Negro spirituals and Negro folk lore, along with jazz, are the most distinctive contributions which the United States has thus far made to the arts. Isn't it, then, worth noting, especially by Jews, how much

(*Continued on page* 157)

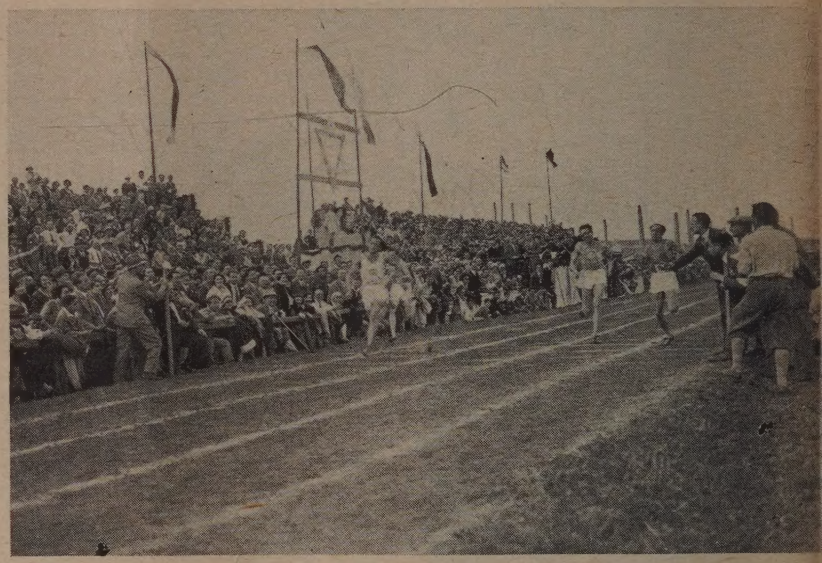
The Exodus of the Israelites from Egypt to Canaan.

Dr. Alexander Rosenfeld, Vice-President of the World Maccabee Union, who is now in America in the interests of the Maccabiad.

THE MACCABIAD

World Maccabee Union to Stage Jewish Games in Palestine in March Which Will Rival Olympics

By LOUIS MINSKY



International Jewish sports meet, held under the auspices of the World Maccabee Union at Marish, Ostrau, Czechoslovakia in 1929.

FROM March 28 to 31 about 4,000 Jewish athletes from every corner of the globe will gather at Tel-Aviv, Palestine, and engage in the first world-wide Jewish Olympic Games. The events will take place in a specially constructed stadium on an area of land donated by the Mandatory Power for sports purposes. For the first time in the history of Palestine the Jewish youth of the world will virtually be in possession of the country. Not only will there be thousands of Jewish athletes participating, but there will be additional thousands of young men who will come as tourists, apart from the thousands of adults who are expected to make a trip to Palestine for the purpose of witnessing the new phenomenon in Jewish life—a healthy, solid, Jewish sports movement.

The Jewish Games, or Maccabiad, as it will be known, will rival any non-Jewish international sports meet ever held, including the Olympic Games, which will be held in Los Angeles later in the year. Every country in Europe will send a team of at least fifty athletes; some countries will send as many as three hundred. The United States is expected to send over a team, as well as Australia, North Africa, Canada, South Africa and other countries. Palestine's famous youth movement, the Maccabee, will be well in evidence, both in the main events and in the exhibitions of horseback riding and other sports. Ships have been chartered from several points in Europe and from America to carry the athletes and the tourists at a special low rate in order that attendance at the Maccabiad may be within the means of every Jew.

Not only will there be a program of athletics rivaling any international Olympiad, but there will be extra spectacles to enliven the tremendous gathering of Jewish athletes. For instance on the program is a huge boy scout jamboree in which Jewish scouts from all parts

Left: The late Lord Melchett (center) is shown in this picture with the Maccabee and Air Force football teams just before their game in Jerusalem a few years ago. Above: A group of the Palestine Maccabee on exhibition.

f the world will participate. There ill be a colorful horseback-riding khibition by the Maccabee organiza- on of Palestine and a run around ie city of Tel-Aviv by track ath- tes from the various countries. here will be a large program of ack, swimming, boxing, wrestling, occer, girl's athletics and other orts. Arab and British teams have een invited to participate. From resent indications, it will be the ost significant sports gathering in ie history of Judaism.

The fact that there is a Jewish orts movement in existence may ome as a surprise to many Jews ho have long considered that the ew was most adept in the realm of ie intellect and in the intellect only. he fact is that the Jewish sports ovement is the second largest in- rnational Jewish movement in the orld, being excelled in number nly by the World Zionist Organiza- on. There are national Jewish orts organizations in 26 countries roughout the world. All are anded together into a central or- anization known as the World accabee Union. The membership f the Maccabee movement numbers 0,000 Jewish athletes.

It may also surprise the uninitiate at if the Jew excels intellectually, e probably excels far more as an hlete. To those who are familiar ith Jewish athletics in the United tates, this fact will not be news, r, in America some of our out- anding athletes are Jews. But if e consider countries like Poland, ermany, Czechoslovakia and Aus- ia, we find that the same situation evident despite the fact that these countries are popularly associated with the ghetto and the study of the Talmud. In fact, so proficient have the Jewish youth become at athletics in some of these countries that envy against Jewish athletes is widespread. In Germany, particularly, there has been a great deal of anti-Semitism in respect to the Jewish athlete which culminated recently in the bias against sending Jewish athletes to participate in an international meet in England.

Getting the horses ready for an event at a recent Annual Agricultural Show at Jaffa.

Sports and athletics have come to be one of the major activities of the Jewish youth in almost every country in the world. Nowhere is this more true than in Palestine. In the Jewish National Homeland there are two powerful sports organizations, the Maccabee and the Hapoel. The sports movement in these organizations has grown phenomenally during the past few years, especially among the Maccabee organization. The sports movement in Palestine used to consist only of soccer games, but recently there has been an extraordinary interest in track and field athletics—so much so that the girl's track team of the Maccabee Organization has captured several running championships, as well as the high jump championship of Palestine.

Paradoxically, Europe, which is popularly associated with the Jewish ghetto, is the hotbed of Jewish athletics. Even among the learned Jews of Poland, athletics play a major part in their every-day life. In Cracow and Warsaw and other large cities there are progressive and alert Maccabee organizations, which take a preeminent place in the sports movement of the country. The Maccabee organization of Cracow has won the water-ball championship of Poland several times in succession. Miss Freda Berson, of the Maccabee of Warsaw, is regarded as the second best woman discus thrower in Poland and the third best in the world.

Austria, too, has produced some outstanding Jewish athletes, who are affiliated mainly with the Hakoah of Vienna. There is Frankel, the 5,000 metre champion of Austria; Miss Hedda Bienenfield, one of the foremost swimmers in Austria, and Fritz Levy, a former European swimming champion. The neighboring Czechoslovakian Maccabee has also produced athletes of the first rank. Their swimmers stand second to none, as do their soccer teams, and they have produced the champion tennis team of the country.

It is, however, in Germany that one finds Jewish athletes par excellence. The Bar Cochba of Berlin

(*Continued on page* 158)

ewish motorcyclists from the Maccabee organization of Palestine at the International Jewish sports meet in Antwerp, Belgium, in 1930.

Spinoza and the Spinoza Center

The Ethical Youth Movement

1932 is the Great Philosopher's 300th Birthday Anniversary Year—Spinoza Center is Preparing International Celebration

By DR. FREDERICK KETTNER
Director, The Spinoza Center

Spinoza's House—The Hague

SPINOZA is not a new name to those who have attended colleges and universities, nor to those who are acquainted with Jewish history. But the true character of Spinoza's philosophy and thought is still hidden from most of those who have merely a superficial acquaintance and a confused understanding of this great thinker's writings. No doubt, the works of Spinoza are more widely known today than ever before. Many lectures are being given and many books are written about Spinoza's teachings. But that which constitutes the true essence of Spinoza's philosophy has been overlooked and therefore the great value of the principles set forth in his *Ethics* is not yet realized.

If a man goes swimming in the ocean the problem for him is not how to swallow a lot of salt water, but how to go deeper into the water. With the five senses one can experience many things in the world, but according to Spinoza it is only through ethical intuition that we can understand the true meaning and value of life.

What is intuition? According to Spinoza we have three kinds of knowledge. By hearsay and by vague experience we merely know all things that are useful in life. Both of these ways of regarding things Spinoza calls "knowledge of the first kind" (opinion or imagination). It is also possible to perceive many things and form universal notions of the properties of things by concluding one thing from another, and to arrive at a scientific understanding of the nature of facts. This is the second kind of knowledge which Spinoza calls "reason." The third kind of knowledge Spinoza calls intuition. This third kind of knowledge helps us to perceive a thing trrough its true essence, and not merely abstractly.

Intuition, or the third kind of knowledge, causes us to feel that there are fine qualities in human nature and that the intuitive or ethical level of understanding can be reached by us. Spinoza explains in his *Ethics* that he who will strive diligently, as much as he can, to understand the essence or the qualities of things and to fill his mind with that joy which springs from a true knowledge of them will by continuous practise be able to live under the guidance of intuition (intelligence).

2

WHO is more ready than the youth to make use of this intuitive faculty which lies within man? The mind of the youth is not yet so clouded with the confusions of the world which are the expression of the prejudices and superstitions of men and women. It is therefore more open to the affirmation of higher ideals. If ethical-educational work is to be done in society who else but the youth of the present will be the best kind of worker in such a field, where intuition is the guide?

After having taught for many years in both high school and college, I have come to the realization of how great a need there is to help young men and women not only to study, that is, to memorize and to forget things, but also to develop their true intelligence by learning how to think for themselves—clearly and ethically.

In these times when almost all the people we meet have developed t habit of talking of nothing else h the economic depression, one of t greatest problems to be solved how to make men and women thin As difficult as it is for many to thi constructively it is possible, ho ever, to help those who have t desire to learn to do so. In t struggle for existence we can succe without having cultivated a deep desire to think, but in the strugg for the highest good it is not possib to be victorious without improvi the understanding of our high nature.

In order to help young men a women use their intelligence prop ly it is not enough to teach them lot of abstractions, because this ki of instruction does not satisfy th minds. They either continue grow in confusion and become mo and more dissatisfied or else, bei discontented with the ordinary ki of academic knowledge, they beg to seek for something which c satisfy the deeper desires of th nature. The true mind in man sires totality, not superficiality.

How to release man's intelligen is, therefore, the most fundamen problem in ethical youth-educati As long as the educators forget t we are living in a world where stincts, emotions and passions rat than clear thinking rule men a

society, it will be useless to attempt to make human beings realize the basic value of higher ideals for the youth. Abstract speculations do not have the power to change human nature; preaching and teaching do not appeal to the youth; dull matters do not matter to him. The youth can only be influenced by those who actually practise what they teach and preach. Only the contact with such living examples can help to shape the characters of these young people and enable them to build ethical relationships of a permanent value.

3

WE of the Spinoza Center are mainly interested in four problems:

1. The improvement of the understanding of ourselves and of others.

2. The development of ethical characters.

3. The building of friendship groups.

4. The studying of the social-economic side of life.

In order to understand the underlying principles of these problems, we study Spinoza's *Ethics* and also the Bible. Many Jews are no longer interested in the principles of Moses and the Prophets which are fundamentally akin to the principles of Spinoza, but we in the Spinoza Center are studying and applying their teachings in our daily life.

The Spinoza Center is located in the Roerich Museum, 310 Riverside Drive, New York City. It has four divisions for its members: the Spinoza group; the Young Idealist Club; the Junior Group, and the Treasure-Finders.

The Spinoza Group, which consists of the older members, meets on Tuesday and Friday nights. At each meeting two members preside. They read certain passages from the *Ethics* and the Bible which they interpret in their own way. The discussion of the evening then begins. Those points are mainly stressed which help us to practice what we know, and to understand how to do things with an unselfish motive. Only this kind of activity can help us to improve our characters and to further our inner growth, and by doing something for the joy of others, too, we strengthen our ethical willingness, and practice co-enjoyment. We are sure that the work which is done in the Spinoza Group will result in a Spinoza School of Life where students will not only have an opportunity to gain general knowledge, but also learn how to live a truer life.

The Young Idealist Club meets every Saturday evening. Here again

BARUCH SPINOZA.

two members preside. The meeting begins with the reading of the Preamble:

> "We, realizing that it is before all things useful to associate our ways of life and to bind ourselves together with such bonds as are most fitted to gather us all into unity, do establish this constitution of the Young Idealist Club, whose purpose it shall be to find the essential value and meaning in the creative works of great men so as to aid us in the attainment of our ideal."

In accordance with this Preamble, the works of great writers, dramatists, artists, poets, philosophers and thinkers are studied and interpreted. Music, singing and dramatic presentations, all given by the members, are also part of the program on various Saturday evenings.

The Juniors meet every Monday evening. These are boys and girls from 14 to 17 years of age. They are guided by a few of the older members. Letters and essays of these young members in reference to their individual problems and their relationships to each other are read and discussed. The reading of poetry also constitutes a part of their meetings.

The Treasure-Finders meet every Sunday afternoon. These are children from 10 to 13 years of age. They go to the parks, the museums and the zoos. They play games and sing songs together, and also read and tell stories. One purpose of this group is to enable these children to express their feelings in letters written to the whole group or to one another.

In order to make the world acquainted with our work we edit a quarterly, "Spinoza in America." Articles in this quarterly are also written by students of the Spinoza Group. Being convinced that Spinoza has a message for everybody we are trying to help make the Spinoza revival, which has already become a theoretical reality, also a practical one.

In a special Journalism Group, consisting of ten members, the students have an opportunity to learn the art of writing.

Those of our students who used to live in rooming-houses have taken an apartment together in order to be together more often and to become better acquainted with one another. This step will lead towards the creation of a "Spinoza Home." Those living together have already issued their first "Spinoza Home Bulletin" for the members of the Spinoza Center.

In addition to these various group activities I give lectures every Sunday evening to all the members as well as for the general public, referring to the most important events in the world.

4

IN COMMEMORATION of the three-hundredth anniversary of Spinoza's birthday the Spinoza Center is making arrangements for a special celebration in 1932. Part of our program for this celebration will include:

1. The publication of a book entitled "Spinoza, The Challenger of the Future."

2. A play, "The Life of Spinoza," written and presented by students of the Spinoza Center to be given on that evening.

3. Films, which are now being prepared by friends of the Spinoza Center, in Holland. These will be presented in the form of a moving picture and will show the surroundings in which Spinoza lived.

4. Radio addresses about Spinoza's life and philosophy. These will be broadcast throughout the country.

5. Lectures in many colleges and universities.

6. The organization of Spinoza Clubs in various colleges and universities.

7. The official opening of a campaign for the organization of a Spinoza World-University with branches in several countries.

8. A commemorative issue of our magazine, "Spinoza in America."

All these activities are but the beginning of the growth of the Spinoza-Youth Movement, which will embrace every phase of human life.

THE WANDERER RETURNS

A Legend of George Washington's Visit to the Newport Synagogue

By ELMA EHRLICH LEVINGER

THE negro sexton, grinning with pleasure over the treasure he displayed, showed me the piece of yellowed newspaper in which a scribe of old Newport had detailed the story of George Washington's visit to the synagogue. He pointed out to me also the great chair, somewhat elevated above the nearer pews, where the first President of these United States had sat on that great day, and politely requested me to stand on the very spot where President Washington had stood to deliver his memorable address to his Jewish countrymen. But when I asked him of the legend of the return of Aaron Lopez, my guide shook his head. He was an old man, he said, and perhaps his father might have heard it once upon a time. So a legend passes . . .

* * *

IT was a gala day in Newport by the sea. The Revolution was over and some, though not all of its Jewish merchants had returned to seek to re-establish their trade, so grievously injured during the war against England.

No member of the old synagogue was more sincerely missed than Mr. Aaron Lopez, one of its sturdiest pillars in the days when he had taken his place among the merchant princes of the thriving port. The master of thirty trading vessels, honored no less for his philanthropies to Jew and Christian than for his business sagacity, he had been one of the first of Newport's citizens to risk property and personal safety by protesting against the injustice of the Mother Country. During the Revolution he had lived in Massachusetts; but when it was safe to return to Newport, the wish of his heart was denied to him. For he was killed when his carriage overturned on the road thither and it was only an empty husk that the mourners fetched back to the little town beside the sea.

But today few remembered even Aaron Lopez in the great excitement caused by the visit of President George Washington to the synagogue! The man who had been commander-in-chief of the army in which the sons of Israel had enrolled; the saviour of the republic for which Jews had gladly poured forth their gold and security, stood before them. It was indeed a golden day for Jewry. For many of the older members could well remember the time when Jews of good repute had been denied citizenship in Rhode Island. But now, not only had these wanderers from afar been declared "free and equal" with their fellow-Americans, but the President of the new Republic himself was willing to grant them the honor of his visit. A man sparse of words, the sentences of his letter to the Newport congregation seemed to them to be of pure gold written upon tablets of silver . . .

"The citizens of the United States," he had written, "have a right to applaud themselves for having given to mankind examples of the enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right, for happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

. . . Golden sentences! mused old Mr. Hays, sitting in one of the front pews that he might better hear the distinguished guest, for his hearing as well as his sight were failing. He raised his head, shaking with the palsy of old age, to look again at the tall, martial figure with the sunlight weaving a crown for his erect, powdered head. So did Saul stand, head and shoulders above the people of Israel, thought Mr. Hays, cupping his best ear with his trembling hand and wishing that he might not have such difficulty in hearing. The words of the President's precious letter and the words he spoke today seemed to come from a long distance; the sunshine dazzled the old man's dim eyes. Resting his chin upon the gold head of his cane he dozed a little.

In a few moments he started shamefacedly and tried to look wide-awake. He hoped his watchful daughter in the women's gallery had not spied him dozing; she had been worried of late over his growing weakness and had argued that he was not strong enough to come to the synagogue on this day of days. He must try to keep awake . . . and then he was aware that a stranger had slipped into the vacant seat beside him.

No, not a stranger. Peering into the newcomer's face, Mr. Hays recognized him with surety, yet with that feeling of bewilderment that comes upon one often in a dream. Wrapped in his traveling cloak, his smooth peruke devoutly covered, sat Mr. Aaron Lopez, pillar of the synagogue and one of the leading Newport citizens in the days before the Revolution. His eyes were fixed upon the speaker; but when his old neighbor timidly touched his arm, Mr. Lopez turned and smiled kindly into his face.

"I am glad that you could come today," whispered Mr. Hays.

"I am glad to be here."

"But I have not seen you for so long."

"I have wandered far," whispered the other. "Often have I longed to return to this, my home. And today I come to see the end of all our trials."

Nodding again, his chin supported by the gold head of his cane, Mr. Hays thought of the Wandering Jew, of the legend he had once heard in

the home of that friend of Israel, the Rev. Mr. Stiles. How a Jew was condemned in the long ago to wander upon the face of the earth until redemption came. And now he knew with a strange certainty the meaning of the legend; not one Jew only, but all Israel had been doomed to wander through the centuries — from Palestine to Babylonia—from Babylonia to Spain—from Spain to this new strange land of America—America, where the Jew might sit in peace beneath his own vine and fig tree. His drowsy eyes were wet with happy tears.

A stir in the congregation and he rose to his feet with the others. Aaron Lopez, who still stood beside him, turned as though to lend a courteously supporting arm to the old man's tottering steps. A rustle in the women's gallery. Mr. Hays wondered how soon his daughter would come down to take him home, for he felt very tired. A neighbor on his left spoke to him. When Mr. Hays turned back he found that Mr. Lopez had left his side.

"Father," his daughter was supporting his footsteps now, "father, did you enjoy hearing the President speak?"

The old man nodded as they slowly made their way to the door. "A great man, a good man, my dear. Mr. Aaron Lopez is right in thinking that he is bringing us a brighter day, the end of all our trials."

She wrinkled her pretty brows, puzzling over his words. "Mr. Aaron Lopez? Why, father, what do you mean? Mr. Aaron Lopez . . ." she faltered.

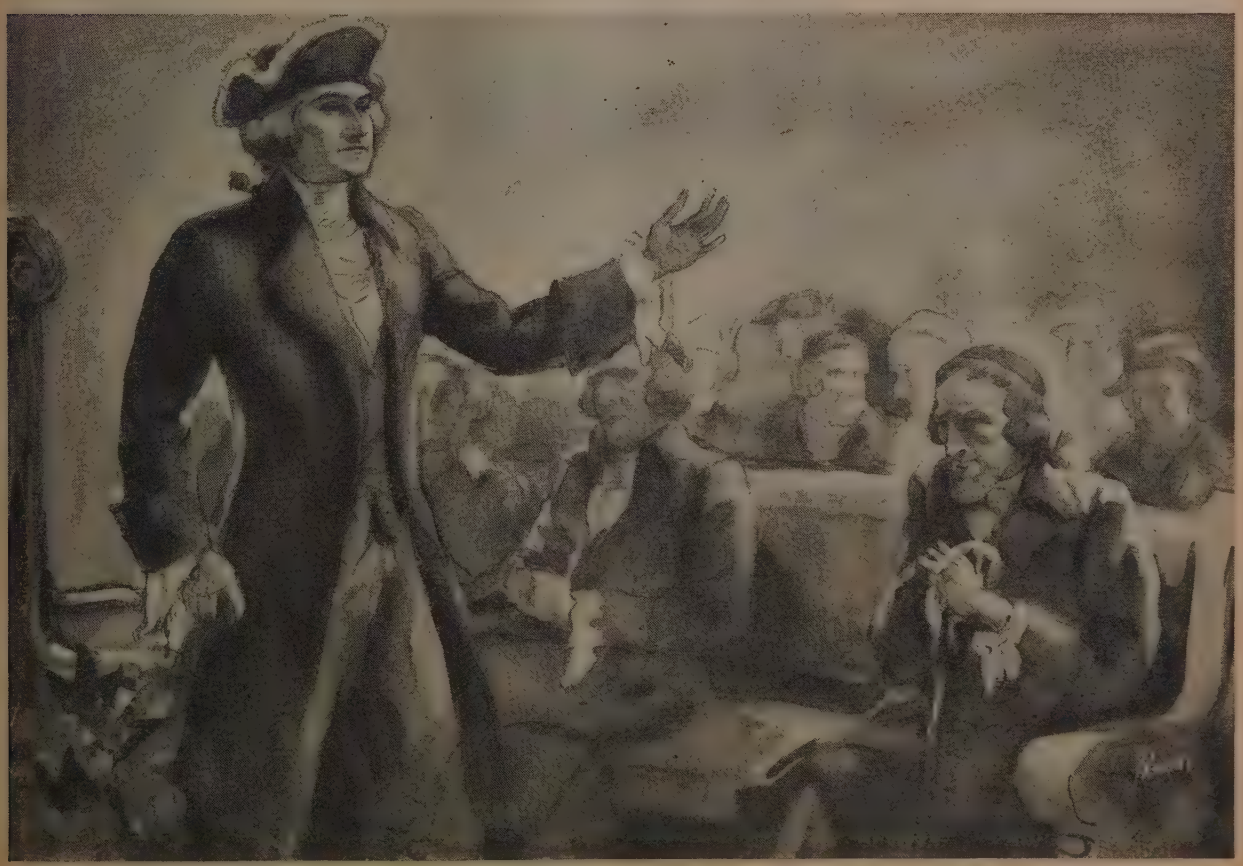
"I had forgotten," said her father at last, and he spoke heavily. "I did not remember when he stood beside me. But now I remember. Our good neighbor died on his way from Leicester—and I had forgotten. Yet I saw him as clearly as I do you now. He sat beside me; he talked to me."

"Nonsense, father!" She tried to speak brightly. "You were tired; perhaps you dozed—and dreamed."

Stubbornly he shook his white head. "No, no, my dear. It was not a dream. I tell you I touched his hand . . . Yet he has been lying these many months in the House of Life . . . where I shall lie so soon. Yea, truly he came to warn me that soon I should join him."

She sought to laugh away his fears. "You are tired; the excitement has been too much for you, father. Come home and rest."

He followed her like an obedient child. For three days he lingered, stretched upon his high, white bed, sleeping much, but waking sometimes to tell those who sat beside his pillow of his strange reunion with Mr. Aaron Lopez. Those who were soon to carry him to rest in the House of Life all agreed that he had dreamed a dream . . . Yet the legend grew and for many years the fathers of Newport told their sons how Aaron Lopez, chief among the merchants of Newport, had sat among the Jews come to do honor to President George Washington. . . . But the sons died also in their turn and today the legend is no longer retold in the little town of Newport by the sea.



So did Saul stand, head and shoulders above the people of Israel.

JEWS IN THE CRIMEA

By NORMAN BENTWICH

They've Been There

Three Crimean scenes photographed by Mr. Bentwich: Left, the free market in Sempheropoulo; center, the palace Bagchi-Serai; right, a typical crowd at a Ukrainian railway station.

Since 586 B.C.E.

HISTORICALLY there is something just and fitting in the Jewish occupation and reclamation of the northern part of the Crimea, which is among the most remarkable developments of contemporary Jewish life in Soviet Russia. Jewish communities are found in the Crimea from the period of the first Captivity. Jerome, the Christian worthy of the third century, in his commentary on Obadiah, states on the authority of his Jewish teacher, that the Assyrians and the Babylonians planted there some of the exiles from Israel and Judea. A few centuries bring us to the romantic episode when the Chazars, a Finno-Turkish people which occupied the southern part of what is now the Soviet State, founded the city of Astrakhan, were the principal merchants between the Byzantine empire and Central and further Asia, and adopted Judaism. Under their auspices Jewish life flourished again round the shores of the Black Sea.

Hard by their old capital Bagchi-Serai—i. e., the Big Palace—a hill rises in a rocky gorge, which is called to this day Chufut-Kale. The name is the Tartar for the Jewish castle; and Jewish records refer to the place as Selah Hayehudim. In the half hidden recess of that hill you find a deserted city, honeycombed with caves of a primitive race, and containing a mosque, a synagogue, and the streets and residences of a later settlement, which was for centuries frequented by the Jews of the Crimea and is now an antiquarian site. The Jews and their Chazar converts must have held their services in this place in the days long past. What exactly happened to the Chazars and their Jewish customs history does not relate. They were conquered and driven out of their northern kingdom in the eleventh century. They were driven from the Crimea in the twelfth century by the Pecheneges, who gave way later to the Poles and Tartars.

When the Tartar Khans held rule, the Crimea was a favorite haunt of the Karaites, those Jewish dissenters who rejected the Rabbinical or oral law, and held rigidly to the Biblical commandments. They had their center at Eupatoria—significantly miscalled in the Russian Government's guide to the Soviet Union—Jewpatoria—one of the old Greek settlements on the west coast to the north of Sevastopol. Another Jewish element has survived from the older settlements. The Asiatic Jews, known as Krim-Chacks, whose language is Tartar, may be the descendants of the Chazars, or may have assimilated the language of the ruling race. They are staunch in their Jewish pride and have taken their part in the work of agricultural settlement. Two new villages in the peninsula are entirely inhabited by them.

The modern colonization of the Crimea began on a small scale in 1923, after the last of the counter-revolutionary attacks against Soviet Russia was finally crushed by the Bolsheviks. Denikin's army destroyed the few Jewish agricultural settlements before the revolution, and the Jewish populace, as indeed the general population, was on the verge of starvation. It was fortunate that in the American Relief Association which went out to Russia under Mr. Hoover, now President of the United States of America, there was an American Jew of Russian origin who had an organized head, a heart of gold, and socialistic sympathies,

o was not content with adminis-
ing relief to the stricken refugees,
bethought him how a new home
ld be found for the uprooted
vish masses that were without
nes, without livelihood, and al-
st without hope. Dr. Rosen was
t rare combination of a success-
Jewish farmer, an idealist and a
n organizer. Under his guidance
Joint Distribution Committee for
relief of war sufferers was in-
ced to sponsor an enterprise for
tling some thousands of Jewish
mers on the land with the view
their producing food for their
ds and that of their brethren.
at was at first an experiment to
if the Jewish peddler and artisan
ld make good on the land; and
Soviet Government—let it be said
its credit—was anxious to find a
ution of the problem of the Jew-
masses who could no longer live
the old-fashioned manner in a
nmunity which had top and bot-
but no middle. It was not will-
to let the Jews perish, and it was
ious, for its own sake, to turn
productive use some of the vast
ates in South Russia which had
n expropriated from their old
prietors. The State, therefore,
de available for the Jewish people
art of the steppe in the Northern
mea, between Eupatoria on the
st and the town of Jonkoy on the
t. Jonkoy lies on the isthmus
t divides the Black Sea from the
of Azor. Sempheropoulo, the
w capital of the Crimea territory,
s in the center, and became the
dquarters of the Government and
Jewish organization for settle-
nt. The Government gave the
d and timber for the building of

This is one of the ways in which the Soviet Union for the education of Jewish children in the Crimea trains the young people for practical trades in later life. The picture shows a class in a school of gardening.

houses, cheap transport for the set-
tlers and exemption for a period
from taxation. A special Jewish
body was formed in America, the
Agro-Joint Corporation, to co-oper-
ate with the Government for settle-
ment and particularly to provide
modern machinery and skilled di-
rection. Other foreign Jewish asso-
ciations, with similar purposes, in
the course of time diverted their
activity to the other regions of Jew-
ish colonization, and left the Crimea
to the Agro-Joint. That body ad-
vanced money to the settlers for
their homes and for building farms
and gave them a modern plant. It

omestic science class for Jewish girls established in a school in the Crimea by the Soviet Union.

has spent altogether in the last eight
years in Russia some ten million
dollars, though only the smaller part
has been devoted to land coloniza-
tion. The settlement in the Crimea
was indeed only a small part of the
movement of Russian Jews on the
land, both in European and Asiatic
Russia, but it is that part which is
the most concentrated and which,
through the work of the Agro-Joint,
has attained the most successful de-
velopment.

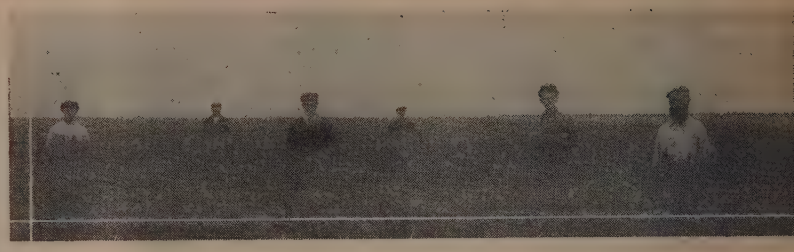
The Soviet Government established
a special department to deal with
the Promotion of Jewish land settle-
ment and with the absorption of the
Jews into industry. In the Russian
way of taking the first part of a
syllable or of a word to make a com-
pendious name for a new organiza-
tion, the department is called Komzet.
Its center is in Moscow, where it is
part of the central executive, and it
has local branches in all the Jewish
areas. The director in Moscow is
Imedorrich, not a Jew, but the local
heads are regularly Jewish commu-
nists who possess equally Jewish
pride and communistic enthusiasm
Their relation with the Agro-Joint
in the Crimea is consistently good,
and it is one of the happiest features
of the enterprise that the Govern-
ments, the local Jewry, and Jewry
abroad strive together for the double
purpose of enabling the Jews to re-
deem the soil, and enabling Russia
to turn her land to productive use
by bringing to it Jewish energy and
intelligence. It was fortunate again
that Dr. Rosen was willing to dedi-
cate all these years to the work. He
knows how to deal with the Rus-
sians, he has wide sympathies and
specialist knowledge, and he has

gathered around him a small band of Russian Jews, highly trained, who sustain a double loyalty to the Jewish people and the Soviet State. Some are agricultural specialists who have been colonists from their youth, others are engineers and administrators who have had a German or American training. And from time to time American-Jewish experts of Russian origin have been brought over to train the settlers in some technical or scientific branch of farming, poultry rearing, cotton-growing and the like.

* * *

WE had the opportunity of visiting some of the villages and settlements in the company of one of the Russian Jewish expert directors and of the head of Komzet in the Crimea a few months ago. We started from Sempheropoulo. We visited first the agricultural school established a few years ago, where some one hundred young men and women receive a two years' course in scientific agriculture. The school occupies the estate of a former German landlord. The Crimea, like Palestine, has its methodical German farming element, and amid the barren plain the trees and orchards of the estate were a lovely oasis. The Government, with the aid of the Agro-Joint, is constructing large farm buildings and hostels, and equipping the place with the most modern machinery. The director, a former pupil of Bialik, was happy and proud in his work; like not a few in the Crimea, he spoke Hebrew well. Zionist sympathies are not encouraged, but interest in Palestine and what is happening there is universal.

We passed on to a new settlement for a hundred families which was in process of foundation and construction. It embraces a vast area on a flat steppe which was all under corn for miles, a waving sea of wheat as far as the eye could reach. It is being worked with modern machinery which the Agro-Joint has supplied. The stones lay on the ground for building the houses, which will be solid homes, each holding four families and costing some five thousand roubles. The settlers in the meantime reside in the neighboring Tartar village. We proceeded to the village of Gortenstadt, settled a few months before with 140 families, who were camped temporarily in large barns while their stone houses were being constructed. They had again obtained the most modern machinery, and had an excellent irrigation system for interior cultivation. They were new-comers from the Ukraine looking as *nebbichy* as could be imagined, and very poor. There seems something incongruous at first sight in the juxtaposition of these greenhorns of the Pale and the modern machinery. Yet, we saw a



Harvest time in a Jewish colony in the Crimea.

boy driving a modern furrower with perfect confidence and skill; and we were assured that, with good instructors who are provided, these men, women and boys will become, in an incredibly short time, good and skilled farmers who will make two or three blades of grass grow where one or none grew before. The stimulus of necessity is not less powerful perhaps than the stimulus of idealism.

By the side of this new village, which is to be worked as a collective farm, stood one of the older Jewish communes—that is, a purely communistic settlement. It is called Voyanova, being the Esperanto for the new life. It was started some six years ago by a group of communists, and now consists of 100 families, of whom forty came from Palestine. These were members of the Poale Zion who sought first to settle in "Yishuo," but found that they were happier in their native and more communistic land. They have common houses for the members, common nurseries for the children, and no individual property. The Government, which this year has undertaken to give seven million roubles (normally £750,000) for the extension of the Jewish colonization, has added to their installation and given them modern dwellings. The Poale Zion had at one time settlements in the Crimea which were known by Hebrew names, such as Tell-Hai, but the use of these names was discouraged and Tell-Hai is now called "Octobria," after the Russian Revolution. Ironically enough, the one Hebrew name which survives is Beth Lahem or Bethlehem. As that name has no Zionist significance, it is tolerated.

The relations of the Jews with their Tartar and German neighbors are good, and on every hand there is a feeling of security. Today the Jewish areas are being united and concentrated, partly by exchanging land with the farmers of the other races. The area available for Jewish colonization has been remarkably expanded. The Government in 1930 gave 170,000 hectares or over three hundred thousand acres for the extension conditionally on the settlement of some thousands of families. While in Palestine the problem is to find land for the men, in the Crimea the problem is the opposite, to f men for the land. The difficulty increased because of the pressu now put upon the agricultural co munity by the Government, to ha over, at a fixed low price, most the produce, and of the comparati favor shown to those who are e gaged in industry. Within the Crim itself, Jewish industry is being d veloped, but it is, at present, indi try accessory to argiculture. A te tile factory is being erected in Eup toria to spin the cotton which t Jewish farms are cultivating, and Jonkoy there is a flourishing wo shop which looks after the tracto and mechanical appliances of all t settlements.

On the following day, which w the Sabbath, we visited another the older settlements, "Ichor," a c lective founded eight years ago. is one of the collectives by free-w while most of the other villages ha been collectivised by inducement pressure, the settlers having start originally as individual farmers, a having fallen in with the pres policy of the Government. Thou its name suggests the Hebrew wo for a farmer it was, in fact, call after one of the helping agencies America. Nearly all of its families work as one group and l in houses of four families each; a minority of individual farm have their separate houses and fiel They were not resting on the S bath, save a few of the older m who met for service in a room. objection is raised to worship, there is no synagogue and the abo tion of a seven-day week by t Government strikes at the Sabb observance. As elsewhere, the s tlers were interested in Palesti and one of the leaders, who s spoke Hebrew, told me his reply t skeptic who asked why the land Israel was no longer flowing w milk and honey. The milk a honey had flowed away.

What is lacking in the older as the newer settlements is any s of beauty; any flowers or trees the gardens, or any ornament in t club room. Everything is utilitari or propaganda. It is hard to imag literature or art springing from t environment, and it is hard, al to imagine any Jewish cult

(*Continued on page* 159)

A Decade of Jewish Philanthropy

By MAURICE J. KARPF

Director, the Training School for Jewish Social Work

I. General Background

THE decade between 1920-1930 will no doubt be considered by future historians as one of the most important from the standpoint of the development of Jewish philanthropy in America. Several factors were responsible for this development. First, there was the psychological set which made possible unprecedented expansions, because during the war all activities were conducted on so vast a scale that people became accustomed to think in large terms. Second, the tremendous rise in the cost of living changed the standards of relief-giving in social agencies throughout the country, with the result that a system of budgeting families was generally introduced. This was followed by a universal depression which made people think about those who were less fortunate than themselves.

The huge task of converting the United States from a country organized for war to peace time activities was a third factor. The millions of young men returning from foreign shores requiring assistance in their economic and social adjustment at a time when the economic balance was seriously disturbed, led the country to think in constructive terms about those who were physically or mentally incapacitated. Slogans of "Reeducation instead of Doles" actuated the Federal, state, municipal, and private agencies. To this must be added the influence of the Red Cross, reaching the most remote parts of the country and popularizing, as it were, social agencies and the services which they render.

Several additional factors arising from the war were operative in the Jewish community. First was the need for relieving the distress of the Jews throughout the world with the collection of unprecedented amounts of money from the Jews in the United States. Second was the virtual cessation of Jewish immigration to the United States, giving American Jewry a breathing spell and an opportunity to develop its activities on an intensive basis not possible since the beginning of the heavy Jewish immigration in 1880. A third factor was the intensive Americanization activities resulting from the war due to a dislike and distrust of aliens. This naturally influenced the Jewish group to intensify and develop its activities along similar lines, so that Americanization programs received a tremendous impetus. Finally, the recrudence of anti-Semitism in the United States, as well as in the rest of the world, resulted in a heightened Jewish consciousness and influenced profoundly Jewish communal development in this country. Due to these and other causes, Jewish communal and institutional activities developed as never before, as a review of the functional fields into which Jewish philanthropy is commonly divided will indicate.

II. Developments in Community Organization

THE movement for federating the Jewish charities had its main development during this decade. Although most of the large cities, such as New York, Chicago, Philadelphia, Pittsburgh, Cleveland, Detroit, to mention only a few, had federations before 1920, they were developed to their present state since 1920. Federations became not only the main source of support for their constituent societies, but have become the means for planning for community needs along constructive lines. Federations now aim to coordinate and control the general social service activities in their respective communities, to eliminate duplication, to provide for wise planning and leadership, as well as to provide adequate support for the agencies. Some federations are beginning to shoulder the national and international financial burdens of the Jewish community, so that in their annual drives for funds, national and international projects are included. This is largely the result of the drives for foreign relief, which in the main called upon the same persons in the respective communities to give as well as to work.

The federation has been subjected to an influence which has not yet been adequately measured or evaluated — the Community Chest, also a result of the war. In most communities where such chests exist, the Jewish agencies are included either through their own federation, or individually. Only a very few Jewish federations had the courage and, it is beginning to seem, the foresight, not to enter the Chest. At first Community Chests developed very rapidly and made larger funds available to their constituent organizations. Toward the end of the decade, however, there was a good deal of talk about the "saturation point in giving" being reached, so that the Community Chests were much less successful in raising their quotas than formerly. Jewish organizations suffered in common with non-Jewish organizations and they were faced with a dilemma: to remain in the Chest and suffer from inadequate financial support, falling behind in the progressive march which characterizes the non-Chest federations; or to withdraw from the Community Chest, be charged with separatism, disloyalty, etc., but to have the opportunity of developing their work as do the other cities. There are a few large cities in which membership in the Chest has proved satisfactory, but they are in the minority. This was one of the most serious problems facing Jewish philanthropy at the close of the period under review.

III. Developments in Family Care

THE care of Jewish families by Jewish relief societies has made unprecedented progress during the last ten years. The relief society of the first and second decade of the present century, with the poor coming to the office, standing in line for a mere pittance, is no more. Today Jewish families are maintained on a respectable level, are helped to self-support through vocational re-education, through establishment in business, through education and training of their children, and in various other ways. Most agencies have adopted a standard budget system and provide their families with a monthly or weekly allowance carefully calculated to meet the requirements of the family. Although most agencies can afford to provide only a minimum subsistence level, even this is far in excess of what the maximum allowances were in earlier days. The at-

titude of these agencies, their approach and spirit, have been changed beyond recognition. They strive with all their might to maintain the self-respect of the poor, now known as their "clients". Carefully trained staffs of visitors, usually college graduates, and in some cases graduates also of professional schools of social work, supervise these families and aim to develop the constructive forces in them. Since 1920, when the Jewish Aid Society of Chicago changed its name to the Jewish Social Service Bureau of Chicago, most of the larger Jewish agencies in the country have similarly changed their names, so that instead of Jewish Charities and Jewish Relief Societies, one now finds Jewish Social Service Bureaus or Associations. The change is not merely in words; it is a change in outlook, point of view, method, and philosophy. Instead of "relief work" we now have "case work," the latter being placed more and more on the basis of fundamental scientific knowledge in the social sciences. The social worker is gradually becoming a professionally trained person, and social work is rapidly becoming a profession.

IV. Developments in Child Care

THE care of dependent and delinquent children has kept pace during the last ten years with some of the other phases of Jewish philanthropy. As a result of a Conference on Child Care called by President Roosevelt in 1909, the movement for placing dependent children in foster homes made great strides in this decade. For a time it seemed that this movement seriously threatened the institutions, and that orphan homes would speedily go out of existence. It is now becoming clearer that both types of child care have a contribution to make and that much more knowledge is necessary before it will be possible to say with any degree of certainty which type of care is to be preferred. A number of guiding principles have been developed for placing children in institutions and foster homes, but these have not yet been fully tested, nor are they universally accepted.

Treatment of delinquent children has seen no startling developments during this decade. Work in this field depends very largely upon the developments in the non-Jewish field, and can not go much beyond the developments there.

V. Care in Health

THE care of the Jewish sick is in many respects dependent upon the developments in general health care. Methods for treating various types of diseases must be developed in the general field. However, a number of Jewish hospitals have come to rank among the foremost in the country, and are doing a great deal, not only for the Jewish sick, but for the non-Jewish as well. Although many questions have been raised as to the need or desirability of separate Jewish hospitals, there is a large body of opinion that Jewish hospitals are essential for the Jewish patient as well as for the Jewish physician. It is fairly well established that the Jewish patient is nowhere as comfortable as in a Jewish hospital, whether it be "kosher" or not, and hence is best placed there. Similarly Jewish physicians and Jewish graduates of medical schools need Jewish hospitals because they find it almost impossible to get interneships and appointments in non-Jewish hospitals. Without hospital facilities the physician is not only helpless in the treatment of disease, but is bound to deteriorate as a practitioner. Poor and unethical practices on the part of Jewish physicians react unfavorably not only upon the Jewish patient, but upon the Jewish community as well. It is for these and other reasons that Jewish communities throughout the country have established Jewish hospitals, occasionally jeopardizing the rest of their social service program.

VI. Recreational and Educational Work

PERHAPS the greatest development has taken place in the field of Jewish Community Centers. These institutions, variously known as "Jewish Community Center", "Y. M. H. A.", "Educational Alliance", "People's Institute", etc., have had their phenomenal growth partly because of the promotional activities of the Jewish Welfare Board, and partly because of the real need for cultural and recreational outlets for Jewish young men and women. The Jewish Welfare Board, organized during the war to serve the Jewish enlisted men in the camps in this country and abroad, was merged with the central council of Y. M. and Y. W. H. A.'s in 1922 and became the national organization for Jewish community centers. It has stimulated and supervised the construction of recreational centers throughout the country, is developing recreational programs, is collecting and publishing literature on recreational and educational activities, publishes a quarterly magazine devoted to recreational activities, and organized the executives of the Jewish community centers into a national association for the consideration of common problems. About 80 buildings were built or reconstructed throughout the country at an approximate cost of $18,000,000. Unfortunately, this movement shows evidences of developing growing pains similar to those which characterized the other aspects of Jewish social work earlier in this century. Jewish Center workers are so busy with "the doing" that they have little or no time to think of the "why" and the "how" of it.

A similar development took place in Jewish education. The old Hebrew School and Talmud Torah, frequently a foul-smelling, dingy, dark, unattractive hovel, has been moved into attractive, airy and sunny rooms, with college trained men and women as teachers, with a curriculum which aims at preparing the pupils for life as American Jews.

This movement, which had its inception about a quarter of a century ago, is headed by a number of well-trained Jewish educators who are making a very distinct and definite contribution to Jewish life in America. In most large cities there are boards or bureaus of Jewish education aiming to supplement the public school education of the Jewish youth. In most instances they are part of the Jewish Federation, from which they receive most of their funds outside of tuition fees. In some instances the intense activity of the Jewish educators resulted in antagonism to their programs on the part of those who are inclined toward assimilation. On the other hand, the modern spirit and activities in these schools occasion opposition from the orthodox and fundamentalist groups in the Jewish Community. These antagonisms, however, have not been sufficiently strong seriously to threaten the development of this movement.

VII. National and International Jewish Philanthropic Efforts

ALONG national lines, Jewish philanthropy has made steady progress in the last decade. The national hospitals and sanatoria have been generously supported by Jewish communities throughout the country. More recently, partly as a result of the efforts of the National Conference of Jewish Social Service, these agencies organized themselves into a National Council of National Agencies with the ultimate purpose of joint collection of funds with the control which that implies.

The National Conference of Jewish Social Service itself has developed along distinctly professional lines. Its annual meetings are becoming more and more meetings of a professionally conscious and technically trained group of men and women devoting themselves to their

essional problems. The papers discussions at these conferences steadily improving. The lay per- who was at one time of prime ortance in these conferences, is ually disappearing. While this egretted by most of the social kers who would fain draw them because they realize that the inual development of Jewish al work requires an intelligent , their efforts have thus far ed more or less futile. They the choice between programs a professional level, which are always of interest to the laity, rograms of a more general na- which are too elementary for professional person. It seems that the former is the desire of najority, and the Conference will inue to develop in that direc-

ne Conference has a few im- ant achievements to its credit ng this decade, notably the estab- nent of the Training School for sh Social Work, the stimulation ne National Council of National cies, the creation of the National eals Information Service, and the l Service of the Bureau of Jew- Social Research.

ne Training School for Jewish al Work came into existence as sult of the activities of a com- ee appointed by the Conference 923, to study the problem of ning Jewish social workers, ch recommended that a school rganized for this purpose. The ference established the Training ol for Jewish Social Work in ary of 1925. The School is a nal institution, strictly graduate character, requiring the bach- s degree for admission, with a lty consisting of some of the nost Jewish social workers and lars in the country. The course tudy in the School at first re- ed fifteen months. In 1929, it changed to two full academic s. In less than five years, the ol had almost 400 regular and ial students and graduated about students from the full course. rew its students from and dis- ted them to all parts of the try. As a result of the School's ities, the professionally trained onnel in Jewish social work has increased by almost 1500 per The college youth of the coun- as become aware of Jewish so- work as a profession as never re; research has beeen under- n on various aspects of Jewish faculty members of universities, sters, rabbis, etc., have been e aware of the existence of Jew- social work on a dignified level. School is chartered as a gradu- ate institution by the University of the State of New York. It is supported by the New York Foundation, the Nathan Hofheimer Foundation, the Federations of Jewish Charities throughout the country, and private contributions.

The National Appeals Information Service was organized for the purpose of supplying information regarding the national and international agencies making national appeals for funds. Through the Bureau of Jewish Social Research it surveyed the various national organizations to determine the adequacy and validity of their work.

The National Conference was responsible also for the creation of the Field Service in conjunction with the Bureau of Jewish Social Research which aims to supply information and direction to the smaller Jewish communities throughout the country. This service began the latter part of 1928 and is now in the first stages of its development.

The Bureau of Jewish Social Research, although existing before 1920, saw its greatest development in this decade. Most of the organized Jewish communities throughout the country were surveyed by this Bureau to determine whether the communal agencies were adequate to the communal needs, and whether they functioned effectively. The Bureau has thus far concentrated its efforts on philanthropic surveys rather than fundamental research on Jewish life in America. The largest and most important single survey made by the Bureau in this decade was a study of the Jewish community of Greater New York. This cost the Jewish community of New York close to $250,000 and took more than two years to complete.

One of the national organizations doing important work in this country and abroad is B'nai B'rith. This Jewish fraternal order, the oldest in the country, has not only continued and developed its program previously undertaken but undertook new projects along national and international lines. Among the more important of these are its work in Mexico, facilitating the settlement of Jews in that part of the world, the development of the new Cleveland Jewish Orphan Home, with an imposing array of buildings on a large campus, and the development of the Hillel Foundations in a number of universities throughout the country. Through the Hillel Foundation the B'nai B'rith has an unexcelled opportunity to reach the future leaders of American Jewry, now in the colleges and universities, at a time when they may be influenced toward a wholesome outlook upon Jewish life and its problems and to stimulate them toward taking greater interest in Jewish life than would otherwise be the case. These and many other activities were made possible for the Order through its Wider Scope Campaigns, which were conducted on a national scale.

The most important national Jewish organization for the purpose of philanthropic effort is the Joint Distribution Committee, organized in 1914 for the purpose of distributing the funds gathered by the American Jewish Relief Committee, the Central Relief Committee, and the People's Relief Committee. Up to 1930 it distributed more than eighty-one million dollars to suffering Jewry all over the world. It represents the greatest effort by one Jewish group for the benefit of world Jewry in Jewish history. It was responsible also for the development of the Agro-Joint, an organization devoting itself exclusively to the colonization of Russian Jews in various parts of Russia. This latter organization has a fund of ten million dollars made available by a group led by the late Julius Rosenwald of Chicago and Felix M. Warburg of New York City.

More recently the Joint Distribution Committee combined with the Jewish Agency for the purpose of joint fund raising. At a national conference held in Washington in March of 1930, a budget of six million dollars was decided upon, three of which were to go to the Jewish Agency for its work in Palestine, and three million to the Joint Distribution Committee for its work to alleviate suffering Jewry throughout the world.

Owing to the industrial depression which began the latter part of 1929, this effort met with a great deal of difficulty. To some extent the opposition to Palestine on the part of some of the large givers has been a factor in this difficulty. But all efforts at raising funds during 1930 met with a great deal of resistence. One result of these difficulties is the development of the National Jewish Welfare Fund movement, consisting of unified efforts on the part of communities to raise funds through one drive to meet their needs for all national and international appeals. In many instances it also includes special local needs. This movement, though begun earlier in the decade, bids fair to become the standard practice in Jewish communities throughout the country. In many ways it represents a similar development to that of the Federation movement, and has its roots in similar problems. It may well give rise to a new and all inclusive type of Jew-

(*Continued on page* 158)

THE puzzle of the assassination of Harry Lapidus, prominent Omaha (Nebr.) communal worker, and past president of District No. 6, B'nai B'rith, is still unsolved. He was shot by unknown assailants at midnight a few squares from his home.

Mr. Lapidus, who was a member of the Supreme Advisory Council of A. Z. A., a former president of the Jewish Community Center of Omaha, and the first vice-president of the National Jewish Hospital in Denver, was born in Russia 49 years ago and came to this country at the age of nine. From humble beginnings, he worked himself up to an influential position in the civic, charitable, and political worlds, having been a member of the Republican State Central Committee, and the Republican State Executive.

Mr. Lapidus was widely known throughout B'nai B'rith and the American Jewish community generally, and was greatly respected for his abilities as well as the service he performed for numerous Jewish causes.

* * *

JEWISH leaders in Palestine and other countries congratulated Henrietta Szold, distinguished American Zionist leader, and founder of Hadassah, on her 71st birthday December 21.

* * *

"NEVER in modern history has the future been more uncertain for the Jew," declared Nahum Sokolow, President of the World Zionist Organization, in a recent radio nationwide hookup. Mr. Sokolow is visiting the United States, and is at present in New York City. He said that the Jews are being made scapegoats for all the present ills of Europe, and predicted the complete annihilation of Russian Jewry if the Soviet regime continues.

Nahum Sokolow

In a lengthy statement to the Administrative Committee of the Zionist Organization of America, Mr. Sokolow described the imperative need for raising an immediate loan for the Jewish Agency in Palestine. He said its position will become untenable otherwise, and relations with the British government will be seriousy affected. Emanuel Neumann announced at the same meeting that negotiations are already under way to raise a $100,000 loan to meet the situation.

A CROSS-SECTIO

(Compiled with th

The bridge craze has hit the Hebrew Home for the Aged in New York. Here bridge-game in progress in that institution, kibitzer and all. Each of the player over 80, and their combined ages totals 442 years! These enthusiasts are sh replaying each of the Culbertson-Lenz-Jacoby hands.

ANTI-JEWISH excesses in Polish universities and high schools will never be repeated with the toleration of the government, the Minister of Education has announced in reply to an interpellation submitted by the Club of Jewish Deputies in Warsaw. He pointed out that the University authorities condemn emphatically and with regret the recent excesses, and that of 425 students who were arrested for participation, 100 have been transferred to the jurisdiction of the public prosecutor, while others have already received disciplinary punishment, and many were expelled from the schools altogether.

* * *

OF a total of 653 immigrants to Palestine during December, 499 were Jews. Fifteen Moslems and 139 Christians entered during the same month, while eighty persons left the country.

* * *

DURING the decade 1920 to 1930, a total of 1,756 Jewish aliens were deported from the United States, according to an article by Cecelia Razovsky Davidson in the current issue of the "Jewish Social Service Quarterly." This represents a more than one half of one per ce a total of 92,157 deportees. In last five years, 889 Jews were ported, 72 per cent on charge illegal entry. Seventeen per were deported either because were public charges or because were likely to become so. Only per cent of the Jews were depo for criminal offenses against per cent for the total group.

* * *

SWITZERLAND, long the abod religious freedom for Jews showing evidences of hostility. Semites in Geneva have distrib circulars from house to house, ing a boycott against all Je shops "which occupy the streets of Geneva, and exclusive port of merchants of our own r

* * *

THE interest in farming a Jewish people in the U States continues undiminished, cording to Gabriel Davidson, ge manager of the Jewish Agricul Society, who addressed several dred prospective farmers in York City recently.

F JEWISH LIFE

Jewish Telegraphic Agency)

RISTMAS and New Year's Day, he traditional season of "peace earth good will to men" in the tile world, was a season of trag- and pain for Jews in many ntries.

ews were attacked in the streets Harbin, China, by White Russian lents. . . . Hundreds of Jewish ilies from Germany are arriving Paris in an effort to escape from t they consider an impending erite menace. Shortly after the of the year, Hitler's press chief, mann Essner, announced that tinued incitement against the s will form one of the major jects of the Nazi Party during 2. . . . Prof. Alexander Cuza vered such a virulently anti- itic speech in the Roumanian liament that it resulted in a free- all fight between the anti-Semites the Jewish Deputies. Jewish dis- sfaction with unfulfilled govern- nt promises towards Jewish lioration in Roumania reached climax with the opening of the liament. . . . In Czechoslovakia disabilities which the Jewish ulace is forced to endure were le the subject of a lengthy com- nt in Parliament by Deputy Dr. elo Goldstein. . . . A number of ish students were attacked by tile students in the University of mboul, Turkey, when the latter nched a campaign against all eigners." . . . Polish owners in numerous cities in that country who lease dairy farms to the Jews have refused to renew the leases of the Jews, beginning with the New Year, in response to the boycott agitation. . . . Half a million leaflets carrying the inscription "No Jewish Goods," under a Christmas tree, were distributed by the Nazis in Vienna during the Christmas season. . . . Jewish students at the University of Maryland were attacked two months ago, it has just been revealed by the campus undergraduate paper. Bigotry is said to be responsible for the attacks. The President of the University has invited Rabbi Edward L. Israel of Har Sinai Temple, Baltimore, to assist in the investigation which has followed.

Probably such conditions as those outlined above were responsible for the public announcement made last month by Dr. Emil Ludwig, noted German author and biographer. He made it clear, in a letter to the *Israelitischen Familienblattes,* that he is a Jew, and that ever since 1918, when he renounced Christianity, to which he was converted at the age of three, he has been increasingly conscious of his Jewishness as a direct result of anti-Jewish discrimination.

* * *

THE Communist Party of Minsk, with a stroke of the pen, is shifting the vocational balance of the Jews in that city. More Jews are being empoyed in railways and post offices, where they have been heretofore meagerly represented, while the number of non-Jews in vocations in which Jews are largely represented, such as tailoring, cobbling, and commercial enterprises, is being increased. The object of this move is to "suppress nationalism."

* * *

AN example of how the Soviets deal with anti-Semites is seen in the case of the prosecution of the persecutors of a Jewish watchman named Lugatch in Moscow last month. The Commandant of the factory in which Lugatch worked was summarily dismissed, and the non-Jewish watchman who beat Lugatch was immediately dismissed and placed on trial. The court issued a strong reprimand to the chairman and members of the Factory Guild, and warned that if similar acts recur, those responsible will be punished by the Communist Party.

* * *

LAST month, in these columns, it was reported that Frank Berman, Detroit, was the first Jew to be elected a state grand chancellor of the Order Knights of Pythias. Samuel Tarter, New York City, a member of B'nai B'rith, now points out that the K. of P. in the state of New York has likewise honored a Jew. Abraham Segall of New York City is state grand chancellor of New York.

Flying directly in the face of Jewish ideas on the subject, which abhor convents and other "retreats from life," Mme. Irene Palastry (above), beautiful actress of Budapest, has founded the first Jewish convent in the world. It is in honor of her great-grandmother, Anna Kolacin, famous Jewish philanthropist.

ooks like a public building, but it's only a private residence in Palestine, typical of the new homes being constructed in the Holy Land by the wealthier class.

THE PRINTED PAGE

SABBATAI ZEVI

The Messiah of Ismir, by Joseph Kastein (Viking Press).

THE story of Sabbatai Zevi, a Messianic pretender of the seventeenth century, is one of the amazing chapters of Jewish history. More than three decades ago, Israel Zangwill described the colossal pathos of Sabbatai's tumultuous and dramatic career in "The Turkish Messiah," a chapter of his masterpiece, "Dreamers of the Ghetto," where he has left us a vivid and unforgettable picture of the Messiah of Ismir (Smyrna). This volume by Joseph Kastein, published in Berlin last year and now translated into English, is a much more ambitious attempt to tell the story of this Jew, strange compound of self-deluded piety and boastful duplicity, whose claims to the title of Messiah for a time set all the European capitals agog with excitement and shook the foundations of world Jewry.

Sabbatai Zevi was born at Smyrna in the year 1626—a period that was to witness unspeakable suffering on the part of the Jewish people. Messianism always thrives on suffering and ever since the thirteenth century the mystic lore of Kabbalah had found fertile soil in the tormented exile of Western Europe. Moreover, both in Jewish and Christian mystic circles, the time was ripe for a miraculous redeemer. The Zohar spoke of 1648 and the English apocalyptic writers predicted that the Messianic age would arrive in 1666. The Age was seeking a Messiah, and Sabbatai Zevi offered himself.

Even as a youth Sabbatai showed the bent of his mind. His father, Mordecai, had been a poor poultry dealer in the Morea, but happier circumstances found him the trusted and prosperous agent of a large English commercial firm. Sabbatai was free to devote himself to study. The Talmud, however, had little appeal for him. Sabbatai turned with enthusiastic curiosity to the by-ways of practical Kabbalah and soon gave himself over to its ascetic discipline, its midwinter ablutions and rigorous fasts. The wife intended for him he neglected. Divorce soon followed. A second attempt was made to marry him with no better results. Meanwhile, the ominous year 1648 was approaching. The time was at hand for Sabbatai to reveal his true being. And so, in Smyrna in that year, Sabbatai dared to pronounce in Hebrew the Tetragrammaton, the ineffable name of God. But nothing happened.

The next seventeen years of Sabbatai's life were devoted to itinerant preaching of his Messianic claims. Handsome and striking in appearance, a dreamer now exalted by the sublimity of his vision, now fearful of its inevitable consequences, he moved from city to city in the East, gradually gathering about him a group of devoted and enthusiastic disciples. We see him in Salonica celebrating his marriage as the Son of God to the Torah; in Cairo winning over the wealthy ascetic, Raphael Halevi; in Jerusalem, singing psalms and erotic love songs to which he gave a mystical interpretation; again in Cairo, where he marries the notorious Sarah who believed herself destined to become the bride of the Messiah; and finally, in the year 1665 marching in triumph back to Smyrna where, with great pomp, in the Synagogue, he announced himself the long-awaited Messiah.

Europe rocked with the news. His fame spread like wildfire to Italy, Germany, and Holland. Gluckel von Hameln (1645-1719) wrote in her Memoirs: "It is difficult to describe the joy with which the letters (from the East telling of Sabbatai Zevi) were received in Hamburg. Most of these were received by the Sephardim, who thereupon went to their synagogue and had them read. There they were joined by the Ashkenazim, young and old. The young Portuguese would dress themselves in their best garments. Each one wore a wide green band of silk (the livery of Sabbatai Zevi) and dancing and singing as if it were the Feast of the Drawing of the Water, they would go to their synagogue to read those letters. Some of them, unfortunately, sold all they had — house, land, and possessions—hoping to be redeemed any day."

Sabbatai had reached the zenith of his career. In the year 1666, when something astounding had to happen, the Messianic Pretender [illegible] Smyrna for Constantinople, ostensibly for the purpose of wresting [illegible] crown from the ruling Sultan [illegible] Turkey. No sooner had he landed however, when he was arrested, [illegible] received the humiliation of a soundbox on the ears from an officer [illegible] the realm. After two months' [illegible] prisonment in Constantinople, [illegible] was removed to the state prison [illegible] Abydos where for a time he held court in great splendor while [illegible] Turkish officials reaped an enormous revenue from the admirers and curiosity seekers who came from far and wide to hold audience with him.

But the grandiose bubble was soon to break. The Sultan finally determined to make an end of the dream. Forced to choose between conversion to Mohammedanism or death, Sabbatai decided to save his skin, and [illegible] a Turkish turban on his head. The Sultan rewarded the Messiah by making him his doorkeeper and paying him a large stipend.

Shame, confusion, and astonishment swept over the countless Jews who had pinned their hope on Sabbatai. The masses felt that they had been betrayed. A small number of pious and loyal followers still clung to their dream, refusing to accept the reality of this pathetic failure. Deserted and exiled, Sabbatai at last died in the lonely exile of Dulcigno in 1676.

Joseph Kastein has told this incredible story with penetrating skill and psychological insight. His account is well documented and throws light not only upon the character and motives of this self-deluded charlatan, but upon the background of world events at the time. Kastein says: "Sabbatai Zevi was not one of the elect. He was a man who, out of burning love of himself, and possibly out of a burning love of his people, *wished* to be one of the elect. But this cannot be achieved by an effort of the will. There must be a call. . . . To will to be called, though he is not called, makes a man a great charlatan, even if he believes in himself."

VICTOR EMANUEL REICHERT

* * *

A SOCIAL STUDY

The Scientific Basis of Social Work, Maurice J. Karpf (Columbia University Press).

THIS profound study—the result of a decade of direct experience as well as most painstaking research

—is not a Jewish book in the sense that it does not deal with a specifically Jewish problem, but nevertheless, for many reasons, it is a book of considerable Jewish interest, not only because the author (whose interesting contribution coincidentally appears elsewhere in this issue of the B'NAI B'RITH MAGAZINE) is one of the best known Jewish social workers of the country, not only because he is the Director of the Training School for Jewish Social Work, an institution of a few years which has already acquired a splendid standing in the academic world, but also because social work, next to school teaching, has become one of the most popular professions for Jewish young women graduating from college.

In face of the widespread and increasing discrimination against Jews in many professional fields, school teaching and social work have become even more important fields than they otherwise would have been. At least the field of Jewish social work will not be closed to Jewish applicants and even in the non-sectarian organizations, and particularly in public welfare departments, an increasing number of Jews may be found. It is a sure bet that our young daughters, during their last year of college, in meeting the difficult problem of selection of a professional career, must give due consideration to the possibilities of social work as a profession. To them Mr. Karpf's book cannot be too strongly recommended. The painstaking details and routine of the social worker's daily work must not obscure the fact that rapidly social work is gaining a place for itself among scientific professions, side by side with medicine, psychiatry, and law. The book must help the young social worker as well as the candidate for the profession to gain a feeling of self-respect when she realizes how wide and manifold is the necessary content of her education, covering as it does, anthropology, biology, economics, psychology, sociology, as well as the technique and practise of social work as such. As the disturbing problems of final decision face the young people, as the question arises for family discussion, this book may play a very important part not only in influencing the attitudes of the young people, but their parents as well.

In so far as our leaders in social work and community effort may be induced to read it, the book may have its wider implications. With the exception of a few communities, the social position of the social worker in Jewish communities is not any too high. He, and more frequently she, is severely criticized either for being too "scientific" or hard-boiled. Charitable ladies still believe that a good heart, sensitive tear ducts, and an ample pocketbook are all that is necessary to help a suffering fellowbeing. To them particularly the last chapter, on "The Future of Social Work," may be recommended. "The public," says the author, "is willing to be led expertly in social work as in other fields of endeavor. It naturally looks to those most vitally concerned to point the way." One can only hope that the author is not too optimistic. At any rate, he is to be congratulated for having made this valuable Jewish contribution to the science of social work in America.

I. M. RUBINOW.

* * *

JEWISH JAUNDICE

Rabbi Burns, by Aben Kandel (Covici, Friede).

"RABBI BURNS" is a novel consisting of 22 brief but ably written chapters. The author commands an enviable vocabulary and knows how to rivet attention.

The story is concerned almost exclusively with the baser aspects of human life. Its chief topic is unbridled and illicit sex desires. The colorfulness of the diction and the skill of the portrayals barely compensate at times for the obscenities and vulgarities.

The central character, Rabbi Marvin Burns (as a ghetto boy, Moritz or Moischke Bernstein), is a sleek young man who, by dint of glib verbiage and high-priced tailoring, builds up within a few years a remarkably large, wealthy, and admiring congregation. Resorting to the customary ballyhoo and wire-pulling, he engages in raising a million dollars for a new Temple. A Jewish multi-millionaire, indirectly influenced by a Christian bishop, pledges one-half of the million dollars. The process brings within the rabbi's purview the daughter of this multimillionaire. Roused by her physical attributes, and lured by her wealth and social status, the rabbi is seized with a craving to make a conquest of the young woman. It soon appears that he will need more money than his salary, sumptuous though it be, will provide. The result is that, before the new Temple is built, the rabbi, with many a pious rationalization and unctuous mouthing, forsakes the rabbinate, and accepts, at fabulous pay, a position as Public Relations Counselor for a moving picture concern. The moving pictures, as they transgress the limits of propriety are, with his help, to evade the opposition of the censorship. Yet despite his recreancy, Burns fails to win the dissolute heiress.

And still, with all his worldliness and self-seeking, Rabbi Burns is a few degrees less putrid than the Jewish newspaper men who figure in the publicity work for the Temple, and whose part in the story is hardly less prominent than that of the rabbi. One of them, a dismal neurotic, becomes an apostate. We follow him to the Christian missionary milieu fetid with stupidity and dishonesty. The others are as swinish in their lusts as they are grandiose in their ambitions. Equally lecherous is the celebrated Jewish money raiser from out of town who, by his public extraction of the half million dollar pledge from the calculating Jewish money magnate, turns the Atonement afternoon service into a sordid farce. Even the woman who is the successful field agent of a notable Jewish philantrophy is, to a revolting extreme, sexridden. The Temple itself is a hotbed of gaming, carousing, pretentiousness, and bombast.

Like rare wafts of fresh air mitigating the stench, clean lives and unselfish motivations play some obscure and minor roles in this Gomorrah. There is the rabbi's secretary, who serves her employer with a passion worthy of a nobler object. There is the artist who, aided by his devoted wife, sinks all of his interests in his art. We are also vouchsafed a glimpse into an orderly Jewish home, where children and parents actually do evince a little love and respect, and where Judaism, by an odd exception, does connote something genuine and holy. One of the newspaper men, a clever eccentric scintillating with "wisecracks," though reeking with obscenities, does at one moment rise to the decency of pleading with the snobbish board members of the Temple in behalf of the dreamer artist.

It is difficult to determine whether the writer intends this book only as a cynical phantasy or whether he has in mind individuals whom he believes his cap fits. Most readers are likely to feel that Jews, even though wealthy and Americanized, are not as far different from most human beings as the book intimates. Human individuals, as we know them, are far more composite, their motives far more complicated than those of the outright libertines, sycophants, and notoriety chasers pictured in this malodorous even if ingenious tale.

ABRAHAM CRONBACH.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

A CORRECTION

Editor, B'nai B'rith Magazine:

In the very interesting article contributed by Rabbi Louis I. Newman on "New Light on Luigi Luzzatti," in your January issue, an annoying typographical error occurred, which I would like to have you correct. Luzzatti is quoted on page 104, column 3, line 5, as saying: "I am an atheist, outside of every church." The passage ought to have read: "I am a theist, outside of every church." Luzzatti was a profound believer in God, though not a member of any particular religious body.

Max J. Kohler.

New York City.

* * *

A FEW BOUQUETS

Editor, B'nai B'rith Magazine:

I am in receipt of the October issue of the B'nai B'rith Magazine, and find it to be just as interesting as all the previous issues I have received. I also wish to compliment you on the manner in which this Magazine is compiled.

Michael Black.

Glasgow, Scotland.

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Editor, B'nai B'rith Magazine:

We are reading with a great deal of interest the various articles that appear in the B'nai B'rith Magazine. The one in the December issue, "Et Tu, Germany" was of especial interest to us. It read almost like an article that was written about conditions in America.

Celia L. Strakosch, Director,
Emanuel Sisterhood of Personal Service.
New York City.

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Editor, B'nai B'rith Magazine:

I am enclosing my check for $1.00 and would appreciate receiving a copy of the bound volume of the B'nai B'rith Magazine. We have enjoyed reading this Magazine very much, and in fact two weeks ago my young son of eleven spoke in our synagogue on "The Jews of Hongkong," which was published in the November issue of the B'nai B'rith Magazine. This was at the Junior Sabbath services on Saturday morning.

Mrs. B. F. Clark.

New Britain, Conn.

* * *

Editor, B'nai B'rith Magazine:

I certainly hasten to renew my subscription to the B'nai B'rith Magazine, as long as I am spared and as long as I can see to read, and also as long as I can spare the very small sum of one dollar, I assure you that I will remain a subscriber to it. After the first of every month I am anxious to get it. I find in it a gold mine of reading matter that captivates me indeed. I feel that it is one of the best magazines in the United States, and every article in it is an eye opener. The magazine is worth its weight in gold.

Isaac Gordon.

Providence, R. I.

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Editor, B'nai B'rith Magazine:

I take peasure in sending you herewith my check for $1.00 for renewal of my subscription to the B'nai B'rith Magazine.

I enjoy the Magazine so much that I look forward with pleasurable anticipation to the arrival of each number. You see, I do not delay and risk missing an issue.

Samuel C. Trimble.

Philadelphia, Pa.

Editor, B'nai B'rith Magazine:

I most cheerfully hasten to send you my humble $1.00 check, to cover another year of subscription to your really great Magazine.

The inner consciousness of receiving so much real spiritual and intellectual value for just one meager dollar urges me to add, every time I pay for this privilege, a few sincere lines, as a token of appreciation and innermost gratitude for the immense pleasure which your Magazine affords me. Particular mention and praise to the writer of the brief but far-reaching editorial, "We, the Universal."

* * *

Editor, B'nai B'rith Magazine:

Your Magazine has been coming to our library for some time, for which I wish to thank you most sincerely. In my opinion, it would be a very great benefit if it were read more generally by Jews and non-Jews. The former would be more loyal and truer to the faith, culture, and teachings of their learned and devout writers, while all others would be broadened in thought and more tolerant in deed.

Josephine Forrest, Chairman,
Executive Committee, Hillsboro Library.
Hillsboro, N. C.

* * *

Editor, B'nai B'rith Magazine:

We have a number of Jewish young people in our student body, and they are always glad to see each new number of the B'nai B'rith Magazine. We shall be glad to receive the Magazine for another year.

Margaret Dunbar, Librarian,
Kent State College Library.
Kent, Ohio.

* * *

Editor, B'nai B'rith Magazine:

We accept with many thanks your kind offer of the B'nai B'rith Magazine for a year. We are very glad to have it, as we have many readers who undoubtedly are interested in your publication.

Ruth Gaines, Librarian,
Huntington Free Library.
New York City.

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Editor, B'nai B'rith Magazine:

We should be sorry not to have the B'nai B'rith Magazine appear regularly in our Periodical Room. I personally know that it is frequently looked over, not alone by our Jewish students, but by others, and by members of the Faculty. It fills a very definite place both as a magazine of news and of Jewish opinion.

John Ridington, Librarian,
University of British Columbia.
Vancouver, British Columbia.

* * *

Editor, B'nai B'rith Magazine:

I trust a word of praise may not be amiss.

I thoroughly enjoy your monthly issues of the B'nai B'rith Magazine. I derive so much benefit from it since I have embraced Judaism. I think the editorial comments are most wonderful, also articles on anti-Semitism and how it may be cured.

Mrs. J. M. Bryant.

Truman, Ark.

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A VETERAN WRITES

Editor, B'nai B'rith Magazine:

I wish to take this occasion to express my appreciation again of getting your excellent B'nai B'rith Magazine. In Honolulu, where I organized a branch of the Jewish Welfare Board, and acted as representative for six years, I used to get it regularly.

It is now exactly 50 years since I first joined B'nai B'rith. It was in the fall of 1881, in New Orleans, when at the instance of the late Brother Solomon Marx, a most dear and intimate friend, that I became a member of Gulf Lodge No. 221 (now Solomon Marx Lodge). The language used in that lodge was German, and while it is a far cry from the "German" spoken by the Jews in Vilna, Russia, to that of Bavaria, where most of the members originated, I managed it satisfactorily until I was elected president, in 1884, when we changed to English.

When I moved to California about the middle of the 90's, I helped to organize Los Angeles Lodge No. 487, and acted as secretary for a number of years. I have been an honorary member for some time.

Victor Harris.

Los Angeles, Cal.

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CRITICISES TEMPLE

Editor, B'nai B'rith Magazine:

I have always been interested in reading in your Magazine your humane appeals for aid for various activities, reminding the Jew of his duty to his less fortunate brother, and it occurs to me that the giver, even though he be a small one, should at some time or other receive a little attention and consideration himsef.

At times I have contributed to Jewish appeals. So when my wife asked a Jewish favor of a Jew and was refused, it set me to thinking, and I am still asking myself the why and wherefore of the matter.

Last September my wife was in Los Angeles, and on Rosh Hashonah morning she and another Jewish woman innocently tried to enter a Jewish Temple in that city. They were met at the door and asked for tickets of admission, with the alternative of paying $7.50 each or of being excluded. My wife explained that she was a stranger, but that made no difference to the keeper of the door, who was not even civil. She also made known the fact that she was a member of a Jewish congregation, but this as well as civility towards a woman was "Greek" to the doorkeeper.

Of course, I know that it takes money to operate a Temple, but why ask so much of the stranger in one's midst? My wife asked no charity, and had she tried to enter a non-Jewish house of worship the cost to her would have been nothing, or a few cents at most. If our Temples are such financial burdens, let us get down to earth and live our lives as human beings. The stranger in our midst should be received decently, and should not be made to feel that he is unwelcome. I know that many will answer that some Jews want things for nothing, but to this I answer that such is not the case with me, for I pay my share, and I know that had my wife been allowed to enter one of those Temples and then been asked to help that Temple financially, she would gladly have given the 25 cents that she spent for a seat in a picture show a few minutes after being refused admission in the Temple.

Charles I. Auer.

El Paso, Tex.

The PRESIDENT'S PAGE

Julius Rosenwald—A Lesson

THE life of Julius Rosenwald is a lesson of incalculable value for the Jew because it teaches concretely what life may be if lived according to Jewish ethics nd ideals.

The great heart of Julius Rosenwald was not by accident. It embodied the accumulated reserve of oodness and generosity of hundreds f years of Jewish ancestry. He was rince of all philanthropists of his ge. A Jew was that, for he was a ew in every fiber of his being. His ifts were cosmopolitan. His conideration for his fellowmen was niversal. If in any school "The Ierchant of Venice" remains in the urriculum and the teacher using it just and wise, he will say to his upils: "Shylock is a creature of hakespeare's imagination. Shakeseare probably never met a Jew beause in his time the Jew was not ermitted to live in England. We ve in a happier age. Jews are mong us everywhere. They form n important part of our citizenship. here are rich and poor among nem, as there are among those who re not Jews. The better provided or care for those in need. The most beral benefactor of the late Nineenth and early Twentieth Century as Julius Rosenwald, a Jew who ave of his fortune, all self-acquired, eventy million dollars, to cure the ick, raise the downtrodden, edute the young, and in quest of ways nd means to prolong life and make fe better. Yes, my pupils, Rosenald whom we knew, for he lived among us, is proof positive that Shylock was a mere figment of the lively imagination of an author who lived in a time so prejudiced against the Jew as to bar him from the land in which the author wrote his story. Since that time his country has changed its course toward the Jew. Queen Victoria made one of them her Prime Minister. They are found in the cabinet of King George just as they are found in high places in our beloved country. Shakespeare's 'Shylock' is mere fiction and should be read as such."

Yes, the life of Julius Rosenwald is a lesson of incalculable value for the Jew.

Mr. Rosenwald and the Colored People

TWO or three years ago I attended, as guest, a dinner given by the Colored Young Men's Christian Association in Cincinnati, in celebration of Lincoln Day. Above the head table were suspended two likenesses of equal size similarly garlanded. They were Abraham Lincoln and Julius Rosenwald. The principal speaker was a colored man who then was and still is the representative in Congress of a Chicago District. He and all others who spoke coupled Rosenwald with Lincoln in tributes of gratitude and affection. I was frequently referred to as a fellow of Mr. Rosenwald in race and faith, and to that relationship I am sure the invitation to me was largely due. Mr. Rosenwald was denominated the second emancipator of the colored man. With confidence it may be said that the memory of Julius Rosenwald is for blessing among the colored people.

Elimination of "The Merchant of Venice"

THE Good Will Conference has joined the Anti-Defamation League of B'nai B'rith in its long continued crusade to exclude "The Merchant of Venice" from the curricula of schools. Years of effort of B'nai B'rith, reinforced by that of other bodies, has resulted in the removal of the tale of Shylock from the course of studies in over sixty cities, extending from Boston, Massachusetts, to Aberdeen, Washington.

In its recent petition to the Board of Education in the City of Syracuse, New York, to omit the play from those studied by the public schools of that city, the Good Will Conference asked Syracuse to add itself to the long list of places, each of which wishes to be known as

"The town where hate will die."

Now Brazil

I WROTE last month of B'nai B'rith's entrance into France on invitation of coreligionists in Paris. In the brief intervening period we are bid come to Sao Paulo, Brazil. As in so many other instances, B'nai B'rith is called to help in a desperate situation. Here is the appeal:

> "Our present Jewish community to a large extent has lost its contacts with old home lands and spiritually it has no connection at all with Jewish thought except for a very formal adherence of a few representatives of the older generation to the Jewish traditional ritual. Much more unfavorable is the situation in regard to the young generation. Our youth has only a very attenuated connection with Jewishness both outwardly and inwardly, knows nothing or next to nothing of its ethical and cultural values, of its historic importance and of the present mission of Jewry in the family of nations. The situation threatens to become aggravated in the future. To achieve Jewish thought in a sense of brotherhood requires a union of the elements of the Jewish community. In this way it may be hoped that Jewish thought will deepen and Jewish consciousness awaken in the youth. In our opinion this purpose can be best accomplished by B'nai B'rith and it is very desirable to undertake at once the formation of Brazil Lodge."

Glorious is the privilege of B'nai B'rith to assist the saving remnant of Israel wherever it may be in reviving hope in the faltering and giving strength to the weak.

ALFRED M. COHEN.

NEWS OF THE LODGES

Home Lodge Honors Harry Lashowitz

JOHN HAY Lodge No. 634, Fargo, N. D. paid tribute to one of its most esteemed members, Harry Lashkowitz, president of District No. 6, with a testimonial banquet recently. Not only the B'nai B'rith lodge, but the entire Jewish community of Fargo was represented at the affair.

Messages of congratulation and good wishes were received and read from the officers of District No. 6 and the District's general committee, as well as from the Bismarck (N. D.) Lodge.

Robert K. Herbst, president of John Hay Lodge, was toastmaster, and called upon the following for testimonial tributes to Brother Lashkowitz: Alex Stern; Herman Wilk; Maurice Kaufman; Harry Panimon; William Stern; Isadore Horwitz; Isadore Papermaster, who represented the Grand Forks Lodge; Mrs. Matt Siegel, president of Senior Hadassah; Jack Siegel; and Myron Hartstein, vice-president and secretary of John Hay Lodge.

Max Goldberg, in behalf of the local lodge, presented Brother Lashkowitz with a beautiful wrist watch, affectionately inscribed. In his response, Brother Lashkowitz stated that the greatest testimonial the lodge can pay him is to continue its fine cooperation in B'nai B'rith work and ideals.

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Y. M. C. A. At Texas U. Offers Hillel Shelter

DRIVEN from its quarters by a fire which damaged the house badly, the B'nai B'rith Hillel Foundation at the University of Texas is now temporarily located in the Y. M. C. A. of the University.

The Y. M. C. A. immediately offered space in its building to the Hillel Foundation, as soon as it heard of the fire, and now the Hillel offices, circulating library, as well as facilities for its student council, discussion group, Avukah meetings, and all other Hillel activities, are within the Y. M. C. A. building, where they are functioning smoothly.

In a letter to headquarters in Cincinnati, Rabbi Samuel H. Baron, Director of the Foundation, praised the spirit of good will on the part of the Y. M. C. A.

A. Z. A. Day Celebrated At 100 Meetings

ONE hundred open meetings all over the country were held by A. Z. A. chapters in celebration of the Sixth A. Z. A. Day, an annual event. The meetings were held for the purpose of acquainting the public with the program of B'nai B'rith's Junior Order.

The meetings were addressed by prominent local or out-of-town speakers. Many of the chapters publicly presented the Degree of Judah the Maccabee, which is part of the A. Z. A. ritual.

* * *

MANY prominent members of District No. 3 attended the banquet meeting of the Council of that District recently in Butler, Pa. More than 100 representatives of lodges were present, from McKeesport, Braddock, Pittsburgh, Beaver Falls, Aliquippa, Ellwood City, Erie, New Castle, New Bethlehem, Clarion, Kittanning, and Ford City.

Rabbi Herman A. Halperin of Pittsburgh was principal speaker. He declared that he saw B'nai B'rith of the future as the greatest force in Jewry. Charles Klein, of Allentown, president of District No. 3, made his first appearance in Western Pennsylvania since his election. Abe Wolk, Pittsburgh attorney, and past president of the District, delivered a short address after Brother Klein had explained the work of the national Order.

Other notables who addressed the gathering included I. W. Jacobs, past president of the District; Nathan Katz, secretary of the Council; and Frank S. R. Kaplan.

* * *

MRS. ADOLPH D. WEINER, at whose suggestion the Women's Auxiliary No. 50 of Adolf Kraus Lodge donated $500 from its treasury to the Wider Scope, has been reelected president of the Auxiliary for the third time.

Chicago Lodges Hosts to One Another

RECOGNIZING the value of bringing the eight Chicago lodges together at frequent intervals, B'nai B'rith leaders there have hit upon a novel program. Each month one of the lodges acts as host to the other seven.

The entertainment for the evening is subject to the determination of the host lodge, but the effort indicates a desire to make the guests participants in the program equally with the host.

The auditorium was crowded for the first of these meetings, when Adolf Kraus Lodge was host. This lodge donated $85 toward the charity funds of the lodges whose representatives placed in an inter-lodge speaking contest. Maurice Weissman spoke for Achad Ha'am Lodge on "Judaism and Patriotism"; Herman S. Landfield, for Albany Park Lodge on "Fraternalism and the Jew"; Irving G. Zazove for Austin Lodge on "Jew—Know Thyself"; Isidore Brown for Logan Square Lodge on "The Privilege of Being a Jew"; Maurice J. Nathanson for North Shore Lodge on "Value of the Loop Synagogue"; Philip P. Sachs for Ramah Lodge on "Have We Not All One Father?"; and Joseph Levinson for South Shore Lodge on "Elementa Jewishness."

The Chicago lodges are demonstrating considerable activity, the most recent evidence of which has been the launching of a membership campaign by Ramah Lodge for which a minimum goal of 500 new members has been set.

* * *

A WARNING

THE Anti-Defamation League of B'nai B'rith has had a complaint about a book entitled "The Riddle of the Jew's Success." This book, written by F. Roderich-Stoltheim in German, and translated into English by Capel Pownall, is being distributed by "The Britons" of London, England. It is alleged to be virulently defamatory to Jews, but since the publisher and distributor are both in Europe, the Anti-Defamation League can take no direct action. The League therefore advises all who receive packages from London from "The Britons" to refuse to accept them.

HE voice of President Alfred M. Cohen was heard by members Beth Zur Lodge No. 84, Mobile, ., last month, although the Presi- nt himself was a thousand miles ay, in Cincinnati. However, there s nothing mysterious about this, ce the voice heard in Mobile anated from a Victrola record, ich President Cohen had made ecially for the occasion of Beth 's 65th anniversary, held in con- tion with its celebration of B'nai ith day. Short talks were given Brother Leon Schwartz, past sident of District No. 7; Brother arles Hoffman, and Brother James Adler. Rabbi Alfred G. Moses e a brief history of the lodge and accomplishments.

* * *

HE Waukegan (Ill.) *News-Sun* car- ried a column and a half story the 1931 activities of Waukegan dge No. 933. This account wed the lodge to have had a very sperous and profitable year, not y as a participant in the national gram of the Order, but locally. cial affairs were combined with tural and educational features at ge meetings, and philanthropic deavors did not lag behind in the erest of the lodge.

* * *

N the 69th anniversary of Ebn Ezra Lodge No. 47, St. Louis, new members were inducted into lodge as part of the celebration. other Samuel Bowman, veteran t president of District No. 2 as ll as of Ebn Ezra Lodge, delivered address of the evening, in which gave some delightful reminis- ces of B'nai B'rith history and rsonalities. Brother Bowman nself has been a member of Ebn a Lodge for sixty years.

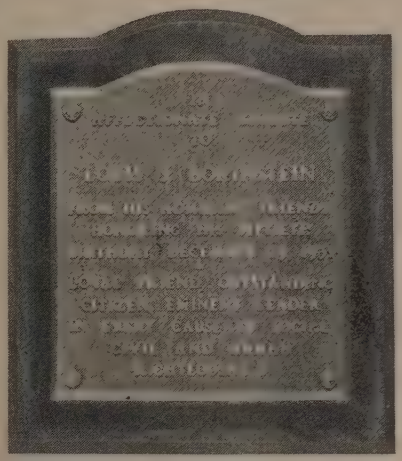
* * *

ORE than 150 persons attended the dinner program in celebra- n of the 25th anniversary of Erie .) Lodge No. 620. Dr. I. M. Rubi- v, Secretary of the Order, was ncipal speaker, and gave an in- esting talk on the work of B'nai ith. Rabbi Max C. Currick also ke. Isador Sobel, first president Erie Lodge, who assisted at its anization a quarter century ago, sided at the affair.

* * *

R. I. M. RUBINOW, Secretary of the Order, delivered the princi- address at the installation of the v officers of Kansas City (Mo.) dge No. 184. Past President Phil nier installed the officers, after ich A. J. Granoff, retiring presi- nt, and Lou S. Gershon, the new umbent, gave short talks. the dinner.

Louis Borinstein Honored on Fiftieth Birthday



Louis Borinstein and the placque his friends gave him on his 50th birthday.

NATIONAL CHAIRMAN of the Wider Scope Campaign.

Past president of District No. 2.

Past president of Indianapolis Lodge No. 58.

Chairman of the Jewish Welfare Fund drive.

President of the Indianapolis Hebrew Congregation.

President of the Indianapolis Chamber of Commerce.

President of the Broadmoor Country Club.

We started out to list all of Brother Louis J. Borinstein's achievements and services, but space forbids. However, the above examples will suffice to explain part of the reason why more than 200 of his friends tendered him a dinner in Indianapolis on his fiftieth birthday, Dec. 29. The other part of the reason is his unfailing congeniality, his winning personality, and his high personal integrity.

Rabbi Morris M. Feuerlicht, on behalf of the assembled company, presented Brother Borinstein with a tablet on which was inscribed in bronze letters a fitting recognition of his services to his fellow men. Brother Borinstein responded in words which showed his deep emotion and gratitude.

Other speakers who eulogized Brother Borinstein upon this occasion included his own brother, Wilfred Borinstein; Edwin J. Schanfarber, of Columbus, O.; and Sidney G. Kusworm, of Dayton, O. Brother Isidore Feibleman, of Indianapolis, another past president of District No. 2, and a favorite poet laureate for such occasions, was the author of a song which was sung in Brother Borinstein's honor at the conclusion of the dinner.

Los Angeles Lodge Stages Mammoth Entertainment

WITH Federal Judge Harry A. Hollzer as chairman and David A. Hamburger as honorary chairman, Los Angeles Lodge No. 487 held a monster stage event for the Jewish community as part of its effort to make the city B'nai B'rith conscious and participate in the mammoth membership drive now under way in the California metropolis.

Some of the leading personalities in the motion picture world have been interested in this membership campaign, including Louis B. Mayer of the Metro-Goldwyn-Mayer Studios, and M. C. Levee, president of the Academy of Motion Picture Arts and Sciences.

Mr. Mayer was a principal speaker at the event, as was Edgar C. Levy, past president of District No. 4, and Speaker of the California Assembly. Hollywood headliners featured the program of the show, which was presented by the Lodge gratis to members and prospective members.

* * *

A BRILLIANT initiation of a large class of candidates marked the close of the Jacob Singer Membership Campaign in Philadelphia. Brother Judge Joseph Stadtfeld, the first Jew to become a member of the Appellant Court of Pennsylvania, addressed the novitiates, who were installed by the degree team of Joshua Lodge No. 23.

ENTHUSIASTIC B'NAI B'RITH RESPONSE GREETS RICHARD GUTSTADT ON TRIP TO CHICAGO AND OTHER ILLINOIS COMMUNITIES

BROTHER RICHARD E. GUTSTADT, Director of B'nai B'rith Membership Bureau, reports intense B'nai B'rith enthusiasm in portions of District No. 6, where he has been conducting membership and Wider Scope work within recent weeks.

He spoke at a meeting in Chicago at which Ramah Lodge was host to the other eight Chicago lodges. Despite the large capacity of the beautiful Auditorium Hall, standing room only was the order of things shortly after the meeting was opened. Scores of additional chairs were added, and every foot of available space was occupied by hundreds who were forced to stand.

Representative men and women prominent in social, civic, and communal affairs, as well as notables in B'nai B'rith work were present. Archie H. Cohen, president of Ramah Lodge at the time, opened the meeting, while Brother Isaac Wagner, chairman of the Host Meeting, introduced Judge Michael Feinberg, noted jurist and fearless protagonist of bank depositors' rights in Chicago, who discussed the banking situation. He urged B'nai B'rith to do all it can in relief work at the present time.

Then Brother Gutstadt gave an interesting portrayal of Jewish thought, psychology, and characteristics. He spoke briefly of the origin of B'nai B'rith in New York City 89 years ago, and outlined the Order's program to create a new type of Jew in America. He said that the introvert Jew—one who is satisfied to remain within himself, isolated from all non-Jewish activities, ignoring and disregarding his neighbors—cannot endure. B'nai B'rith is attempting to promote a better understanding among Jew and Gentile. Brother Gutstadt explained B'nai B'rith's contribution to American Jewish leadership by means of the Hillel Foundations.

Brother Gutstadt also spoke in Peoria, Ill., at the largest Jewish gathering in that city in recent years. He was introduced by Rabbi Melburne Harris, formerly of San Francisco, and spoke for an hour on the present urgent need for all Jews to ally themselves with B'nai B'rith. The reaction was so enthusiastic that Peoria B'nai B'rith leaders are confident that the full Wider Scope quota for the community will be raised.

Brother Gutstadt spoke at Decatur and Bloomington, Ill. At both places the crowds were the largest that have turned out for any Jewish event in years, and likewise at both places the leaders assured Brother Gutstadt, after his addresses, that they would exert all their efforts toward increasing membership and raising their Wider Scope quotas.

* * *

HON. EDGAR C. LEVEY, past president of District No. 4, and three times Speaker of the California Assembly, delivered an address at the installation of officers of Oakland Lodge No. 252.

* * *

SEVERAL candidates were initiated into the A. Z. A. chapter at Dayton, O., at the meeting of Eschol Lodge No. 55 at which officers were installed. Brother Sidney G. Kuworm, member of the Executive Committee of the Order, was the installing officer.

* * *

SAMUEL LODGE No. 668, Vancouver, B. C., installed three sets of officers at the same meeting: those of Samuel Lodge, those of the Ladies' Auxiliary, and those of the local A. Z. A. chapter.

* * *

CAROLINA Lodge No. 603, Greensboro, N. C., reports that a newly-established luncheon club which meets every Wednesday noon is a great success. Each week, at these luncheons, a different member of the lodge delivers an address of general interest.

Cleveland Heights Lodge Installed

THE latest addition to B'nai B'rith's great family—Heights Lodge No. 1152—was officially installed at a spirited meeting of Cleveland Jews in the Alcazar Hotel, Cleveland Heights, Sunday, January 10th.

Initiation and installation ceremonies, held in the afternoon, were followed by a banquet in the evening at which Richard E. Gutstadt, National Membership Director of B'nai B'rith, was the principal speaker. His address was preceded by remarks from several other B'nai B'rith dignitaries. Seventy-four applicants, whose dues were paid in advance, were initiated.

Lou M. Frank, deputy for Ohio, was installing officer, and the Lorain Lodge "crack" degree team inducted the candidates. Sam Goldstein, Lorain, first vice-president of District No. 2, installed the officers, who are as follows: President, Al Frankel; first vice-president, Rabbi Nowak, of the Heights Temple; second vice-president, Nat Carl; monitor, Morris J. Chernoff; assistant monitor, Samuel Deutsch; warden, Edward Blaugrund; guardian, Al Cohn; treasurer, Alex Wintner, and secretary, Albert F. Shulman. The trustees elected were: A. L. Sacharoff, Sam Winograd, and Joseph Lampl. Brother Gutstadt delivered an impromptu talk on "The Duties of a B'nai B'rith Member."

Brother Sacharoff presided as toastmaster at the banquet, and called upon Brothers Sam Goldstein, Michael Sharlitt, Lou Frank, Harry Berger, Dr. B. B. Freedman, Henry Marcosson, Lewis Drucker, George Pillersdorf, Joseph Weinberg, Max Meisel, and Alfred Benesch for short talks.

Brother Howard L. Chernoff, trustee of the Ohio State Association presented a silk flag to the new Heights group on behalf of Brother Sam Goldstein. All the speakers pleaded for co-operation—a new kind of co-operation—which would bind the three lodges of Greater Cleveland together and make B'nai B'rith a greater factor in Cleveland than ever before.

As the principal speaker of the evening, Brother Gutstadt spoke on the various ramifications of B'nai B'rith work. He spoke of the activities of the Order in its philanthropic institutions, and told of the current work of the Anti-Defamation League.

"With Hitler and Cuza becoming greater menaces to Jews every day," he declared, "with discrimination against Jews becoming more acute hourly in all parts of the world, with sick and needy to be cared for and Jewish culture to be spread throughout our universities—the need for B'nai B'rith becomes more intensified than ever before in its 77 years of glorious history.

"More and more B'nai B'rith is becoming the greatest driving force in Jewish life, more and more it is becoming the single major Jewish organization in the world, and we must grow and continue to grow if our children are to enjoy the freedom they now know."

—HOWARD L. CHERNOFF.

ITH the permission of the Hon. Nathan Straus, Jr., Bellingham ash.) Lodge No. 756, has changed name to Nathan Straus Lodge No. . The Women's Auxiliary has ewise changed its name to the ıa Straus Auxiliary No. 8. They l be represented at the George shington bi-centennial by Brother rris Leibo, who was appointed by yor John Kellog, of Bellingham.

* * *

appreciation of his 27 years of ntiring service in behalf of B'nai ith, Louis Rosenblatt, president of lmington (Del.) Lodge No. 470, s presented with a silver loving at a meeting at which 33 candi- es were initiated in his honor. proximately 400 persons were sent. Charles Kline, of Allen- vn, Pa., president of District No. was among the principal speakers the evening.

* * *

DESERVED honor came to Brother Isaac Pacht, of Los Angeles dge, when he was appointed Judge the Superior Court recently. Al- ugh only 41, he has risen high in h official and public esteem, and well-known throughout California. was born and educated in New rk, but has been living in Cali- nia since 1912.

n addition to many official duties, dge Pacht finds time to devote to numerous Jewish activities. ese include, besides B'nai B'rith, Jewish Orphans Home, of South- California, of which he is a di- tor; Jewish Institute of Los An- es, of which he is president; He- w Library Association, of which is also president; the Jewish Pro- sional Men's Association, of which is director and past president; l the Nathan Straus Palestine So- ty, of which he is vice-president.

JEWISH CALENDAR

1932

Rosh Chodesh Shevat	Sat., Jan.	9
Rosh Chodesh Adar	Mon., Feb.	8
Adar Sheni	Weds., Mar.	9
Fast of Esther	Mon., Mar.	21
Purim	Tues., Mar.	22
Rosh Chodesh Nissan	Thurs., Apr.	7
1st Day of Passover	Thurs., Apr.	21
8th Day of Passover	Thurs., Apr.	28
Rosh Chodesh Iyar	Sat., May	7
Lag B'Omer	Tues., May	24
Rosh Chodesh Sivan	Sun., June	5
Shavuoth	Frl., June	10
	Sat., June	11
Rosh Chodesh Tammuz	Tues., July	5
Fast of Tammuz	Thurs., July	21
Rosh Chodesh Ab	Weds., Aug.	3
Tisha B'Ab	Thurs., Aug.	11
Rosh Chodesh Elul	Frl., Sept.	2

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

The Bible Marches On

(*Continued from page* 135)

these spirituals and this folk lore owe to the Bible, our own chief contribution to art and civilization in general? What a high, living tribute to the potency and universal applicability of our grand old anthology this is—to that grand old anthology which has for generations and generations given proof of its mighty effectiveness in innumerable ways and numberless places!

One might add that there is a noteworthy parallel between what the Bible has meant to oppressed, hemmed-in, simple Negro folk and what it has meant to persecuted, poverty-stricken, peculiarly naive Jewish folk. But that would be only part of the truth. For it has been much more than that to the Jews. To the Jews the Bible has been what it has been to all the other peoples put together. As with the English, so unto us it has served as an exhortation to battle, a model and inspiration for poetry and morals. As among the Germans so among us it has been a veritable weapon of warfare and the ultimate authority in matters of conscience and faith. As to the colonial Americans so to the Jews it has been a chief source of education. As the Scandinavians so the Jews have applied it as a simple guide to a homely, ordered life. As the Italians so the Jews have made use of it as an inexhaustible fountain-head for music and painting and sculpture. As to the Russians so to the Jews it has been a wellspring of mysticism and the renewal of life. It has been to the Jews weary of wandering a haven of rest; to the Jews desolated by the cruelty of the world a source of revived hope and joy; to the Jews well-nigh overwhelmed with ugliness, injustice, and falsehood, a sustaining inner escape to beauty, righteousness, and truth.

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LOUIS L. MANN is rabbi of Temple Sinai, Chicago, and Acting National Director of the B'nai B'rith Hillel Foundations.

J. Z. JACOBSON, a former assistant editor of B'NAI B'RITH MAGAZINE, is an author and an art critic living in Chicago.

LOUIS MINSKY, who lives in New York, is a prolific contributor to the Anglo-Jewish press of this country, as well as correspondent for several London Jewish newspapers.

DR. FREDERICK KETTNER, director of the Spinoza Center in New York City, and editor of the quarterly, "Spinoza in America," is a former instructor at the College of the City of New York, and possesses a Ph. D. from a German university. He is the founder of the Ethical Youth Movement, begun eight years ago.

ELMA EHRLICH LEVINGER is the author of a score of books, most of them for Jewish children. Her latest work, "Grapes of Canaan," is a novel which was awarded the $2,000 first prize in a recent Jewish novel contest.

NORMAN BENTWICH is the former Attorney-General of Palestine. He has just been appointed to the Weizmann Peace Chair at the Hebrew University in Palestine.

VICTOR EMANUEL REICHERT is associate rabbi of the Rockdale Temple, Cincinnati.

ABRAHAM CRONBACH is Professor of Social Studies at the Hebrew Union College.

SAMUEL S. COHON is Professor of Theology at the Hebrew Union College.

A Decade of Jewish Philanthropy

(*Continued from page* 147)

ish community organization in the United States. However, the effects of the depression on Jewish Social Service belong to the next decade.

The foregoing review represents a mere skeleton outline of Jewish philanthropic activities in the United States during the last decade. Lack of space prevented the inclusion of a discussion of the contributions which various outstanding leaders have made in terms of money and personal effort to the development of Jewish communal life in this country. Nor was there room to treat of the larger opportunities and responsibilities which came to Jewish social workers to engage in national and international activities. Important as these developments have been, the most outstanding achievement of American Jewry during the period is the work of the Joint Distribution Committee, of which Felix M. Warburg is the guiding genius and Julius Rosenwald was the benevolent prince. The services which this organization has rendered to world Jewry and the incalculable amount of good it has done will reflect the greatest credit not only upon its leaders, but upon the whole of American Jewry for all time.

The Maccabiad

(*Continued from page* 137)

has produced so many champion athletes that it would be impossible to enumerate them all. There is Eli Katz, who won a gold medal at the Olympics in 1924 for Finland, running with Nurmi and Ritola. The track teams of this club have won numerous inter-collegiate championships of Germany and its soccer teams are among the best.

England has produced Harold Abrahams, Olympic track star, now affiliated with the Bar Cochba Association of London, the British affiliated group of the World Maccabee Union. In Australia we have Chaim Winter, twice winner of an Olympic Gold Medal and in 1924 world record holder of the fifteen metre broad jump. America has also produced a number of Maccabee stars, especially in the Maccabee unit of Boston, which numbers several Harvard stars, including David White, long jump, and Louis Feldman, Crimson track star.

Most of these famous Jewish athletes are expected to compete in the Maccabiad in March. To Americans this Jewish sports meet will offer something novel, for it will be somewhat at variance with sports meets as the average American knows them. There will be demonstrations and mass drills and exhibitions and numerous spectacles which are likely to arouse intense interest among the spectators. The Maccabiad will be more than an athletic meet. It will be a demonstration to the youth of Palestine that the Jewish youth of the rest of the world stand behind them in their efforts to build up a new destiny for the Jewish people. For the Maccabee movement is essentially a nationalistic movement. While its main object is the promotion of athletics among the Jews of the world, it stands for the promotion of the Hebrew language and Hebrew culture and the education of its members for all national tasks of the Jewish people.

Youth looks to some leader to emulate. In the case of the Jewish sports movement it was Judah the Maccabee and Bar Cochba who set the spirit of the Jewish youth flaming. Both represented the efforts of the Jewish people to overthrow some foreign yoke and to emerge a people free and unfettered. Both also represented physical perfection, the physical perfection of the warrior. The Jewish youth have no intention of becoming warriors, but they have every desire to become physically perfect. The Maccabiad is being held in Palestine in commemoration of the 1800th anniversary of the death of Bar Cochba, who unsuccessfully attempted to war against the Romans. Bar Cochba and Jud the Maccabee are, to the Jewish a lete represented in the Maccab movement, symbolic of the passi ate desire of the Jewish people relive its national life, with its o culture and heritage and Palestine the homeland of the Jews.

Jewish athletics, as an end in self, would not be compatible w the Jewish character and cultu Many observers deplore the fact t in the United States the fact that Je ish athletics are an end in itself, brought innumerable evils and f benefits. In Judaism, everything inter-related with everything e Nationalism is a part of Judaism, is religion and culture and ethi Any attempt to separate one asp from the whole would be fatal. T Jewish athletics movement throu out the world differs from other a letic movements in that it is e ployed as a means to an end, end being, the making of better Je better individuals and better Zi ists. Whereas in the United Sta Jewish athletics are wild and und ciplined, Jewish athletics in the r of the world are extremely d ciplined, and directed in the pro channels—Jewish channels.

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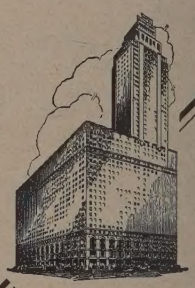

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Jews in the Crimea

(*Continued from page* 144)

rishing in it. The Yiddish of the etto, on the other hand, is per- uated. They have a Yiddish ool and a Yiddish library, and ldish is the principal language, ugh a few speak Russian. The vernment is now establishing a tional council for the collection Jewish villages which stretches m the Black Sea to the Sea of v, so as to give the skeleton of onomy.

The Jewish population in the pen- ula is steadily increasing. In 6 they numbered 60,000, as against ,000 Russians and Ukranians and ,000 Tartars; but now they have en to over 180,000 and are the rd largest nationality. It is hoped thin the next few years to in- ease the agricultural population to 000 families. Agriculture in the imea and other parts of Russia has en a new hope to the Jewish peo- of the Soviet Union, and a new ample to the Jewish people out- e Russia. Starting as a means of constructive relief in 1923 to pro- le the means of subsistence for the pless Jewish refugees uprooted by r and communistic revolution, the periment has grown into the eatest agricultural movement of ws in modern history. It has oved that, given the opportunity, Jew can make a successful and elligent farmer after an amazing- short period of training. The mber of Jewish families in Rus- engaged in farming rose from 000 in 1924 to over 35,000 in 1927, d it is calculated today at more an 50,000 which, with those en- ged in the accessory industries, es a total village population of e quarter million. That is a great ysical and material achievement. has helped to save the Jewish ople in Russia from degradation, d it may provide the material basis a regeneration of the spirit. This y be said with confidence, that if re is less religious observance d less knowledge of Judaism, there more Jewish self-respect and ial pride in Russia than in any er Jewry in Continental Europe. is sometimes objected that the wish settlements in the Crimea and er parts of the Soviet Union, ugh rooted in the soil, have no wish roots, and that their inevi- le fate is to be merged in the gen- l population. That view seems take inadequate account of the ormous vitality which is in the wish people and is strengthened by renewed contact with nature and by its new status of emancipation and equality. Sooner or later, we may believe, a breath of spirited life will come to inform the Jewish mass. For there is bound to be a reaction against the extreme materialism which is today professed by the young generation with the enthusiasm of an ideal. The settlement in the Crimea has not given a solution of the Jewish problem in Russia, but it has, at least, prevented the dissolution of the Jewish people.

Jewish life has now been established continuously in the Crimea more than two thousand years since the first settlement of the Diaspora. And in our day, as so often before, the question of Ezekiel is repeated: "Will this make a full end of the Remnant of Israel?" And the answer will be as so often before.

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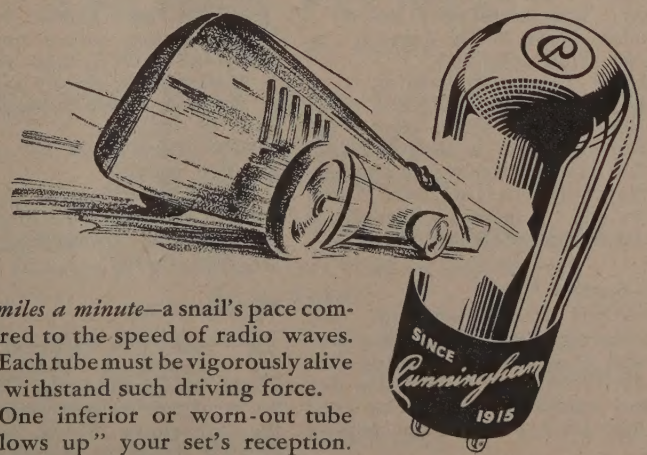

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Happy New Year

JUST what did Jacob mean when he wired his friend Isaac on New Year's day: "I hope you may have business reverses during 1932?"

* * *

Resist Temptation

EPSTEIN was walking down Main Street one summer afternoon when a seasonal shower blew up suddenly. To escape a wetting, he darted into the first shop he saw, which happened to be a "goyisha" delicatessen store. Since Epstein was one of those timid souls who are always embarrassed, he thought it was necessary to justify his presence in the store, so he began to inquire the prices of various foods on display. Finally, in despair, he pointed out a large Virginia baked ham.

"How much is that?" he asked.

At that moment there was a blinding flash of lightning, followed by a loud crash of thunder.

"Gosh!" whimpered Epstein, looking upward, "can't I even ask?"

* * *

Served Him Right

Clerk: Your name, please?
Moishe: Moishe Leibovitz.
Clerk: Your age?
Moishe: Exactly 57.
Clerk: Your profession?
Moishe: I am a *shochet.*
Clerk: Your residence?
Moishe: I live in Tel Aviv.
Clerk: Your religion?
Moishe: Roman Catholic.
Clerk: WHAT! !
Moishe: Listen, clerk, after I tell you that my name is Moishe Leibovitz, that my profession is a shochet, and that I live in Tel Aviv, if you have to ask my religion, it might as well be Roman Catholic.

* * *

That's Another Story

A JEWISH storekeeper who had done very well in business had the habit of suddenly becoming deaf whenever it was necessary. One day a friend who was in desperate need of a loan phoned him from another town.

"I need $1,000 at once," said the friend. "Will you please lend it to me without delay?"

"What's that?" cried the shopkeeper, "I can't hear a word you say. The wire is badly connected."

Humor, 1932

THERE are a lot of sour-faced individuals who can see no humor in anything, now that we are in the midst of a depression. To them it seems almost sacrilegious to laugh and live in good spirits. Yet it is precisely at times like these that good spirits and hearty laughter are needed most.

In accordance with this policy, we award a book each month to all whose contributions to this page are printed here. Winners this time are: Mrs. Henry S. Weil, St. Joseph, Mo.; J. H. Levy, Jerusalem; Moses Holtzman, University of Beirut, Syria; Morton Eisenberg, New Britain, Conn.; S. A. Alfille, Aleppo, Syria; Miss Celia Fortas, Memphis, Tenn.; and Rebecca Riff, Brooklyn, N. Y.

The friend kept repeating his request, and the shopkeeper kept repeating that there was something wrong with the wire. Finally the telephone operator cut in.

"That's funny," she said, "I can hear every word you say very clearly."

"Well," answered the shopkeeper, if you are so smart and can hear so well, suppose *you* send him the thousand dollars!"

* * *

She Knew Her Lesson

JEANNE, age 9, had a bad cold. Her mother mixed her a gargle, while the child looked on.

"Mother," she finally asked, "what is in that large bottle without a label on it?"

"That," answered her mother, "is distilled water."

"Oh, I know!" cried Jeanne, "'He leadeth me beside distilled water'. I learned that in Sunday School in the 23rd Psalm."

* * *

Noblesse Oblige

MOE APPELMAN, who was drowned in the Johnstown Flood, was in Heaven. Everywhere he went he bragged about being in the Johnstown Flood, one of the greatest floods in history, but every time he told his story, an old man with a long beard would stick up his nose in derision and walk away. This angered Moe, and finally he went to St. Peter to complain.

"St. Peter," he said, "every time I tell about being drowned in t Johnstown Flood, which destroy so many millions of dollars worth property and so many thousands people, that old fellow over the with the long beard sticks up h nose and walks away."

"Don't you know who that is inquired St. Peter, smiling.

"No, who is it?"

"Noah."

* * *

Aristocracy

"SPEAKING of old families," sa the aristocrat of the party, un tuously, "one of my ancestors w present at the signing of the Mag Charta."

"And one of mine," said lit Abraham, "was present at the sig ing of the Ten Commandments."

* * *

Justice Must Be Done

SAM had been pasturing Jake's h fer for eight weeks at the ra of one dollar a week, but Jake h not yet paid him. Finally he gre impatient and went over to see Ja

"Look here," he demanded, "y owe me eight dollars for pasturi your heifer."

"Why Sam," exclaimed Jake, "t heifer isn't worth much more th ten dollars."

"Well," suggested Sam, "then su pose I keep her for what you o me?"

"Nothing doing," replied Ja "But I'll tell you what I'll do. Y keep her for two more weeks, a then you can have her."

* * *

See Emily Post

ALL the villagers, even the f Jewish families, had receiv invitations to a concert at the vic age. No one, however, wrote no of acceptance. This amazed t vicar's wife, and the next day s stopped Israel Bloch on the str and asked him why no one had wr ten acceptances.

"We are all coming," Israel sured her, "but we thought answe were unnecessary."

"But didn't you see the R. S. V. in the corner of the card?" s asked.

"Yes," replied Israel, "but we u derstood that to mean 'Refreshme Served by Vicar of Parish.'"